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RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tāṁ sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's *Vedic Concordance*, and duly explained in the *Introduction* to that work, pages xvi-xxii.

AJPh. American Journal of Philology.

Arnold, VM. E. Vernon Arnold, *Vedic Metre*.

Bergaigne. Abel Bergaigne, *La Religion védique d'après les Hymnes du Rigveda*.

Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.

Concordance. M. Bloomfield, *A Vedic Concordance*.

Grassmann. Hermann Grassmann, *Rig-Veda übersetzt*.

GSAL. Giornale della Società Asiatica Italiana.

Hillebrandt, Ved. Myth. Alfred Hillebrandt, *Vedische Mythologie*.

IF. Indogermanische Forschungen.

Ind. Stud. Albrecht Weber's *Indische Studien*.

JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.

Ludwig. Alfred Ludwig, *Der Rigveda oder die heiligen Hymnen der Brähmana*.

Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.

Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.

Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.

Muir, OST. J. Muir, *Original Sanskrit Texts on the origin and history of the people of India*.

Oldenberg, Prol. Hermann Oldenberg, *Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena*.

Oldenberg, RV. Noten. Hermann Oldenberg, *Rigveda. Textgeschichtliche und exegetische Noten*.

Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).

SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.

SBE. Sacred Books of the East.

Ved. Stud. Richard Pischel und Karl F. Geldner, *Vedische Studien*.

WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

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INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Katyāyana's Sarvānukramanī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāsahyāma pr̥tanyataḥ 8.40.7

indratvotāḥ sāsahyāma pr̥tanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

acātrur indra januṣā sanād asi 1.102.8

anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8

agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d

sañ māgne varcasā sṛja 1.23.24^e

ṛṇor akṣaṃ na cakryoḥ 1.30.14^d

ṛṇor akṣaṃ na çacibhiḥ 1.30.15^d

tvañ na indra rāyā pariṇasā 1.129.9^e

tvañ na indra rāyā taruṣasā 1.129.10^e

tasminn ā tasthur bhuvanāni viçvā 1.164.13^b

tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^e concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), § 40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

Introduction

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ viakra camasaṁ caturdhā 4.35.2^d
 vy akṣṇota camasaṁ caturdhā 4.35.3^c
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad iṁ somāsaḥ suṣutā amandan 5.30.10^d
 yad iṁ somā babbhrudhūtā amandan 5.30.11^a
 sā vy ūchaḥ sahiyasi 5.79.2^a
 yo vy ūchaḥ sahiyasi 5.79.3^c
 dhībhir viprāḥ pramatim icchamānāḥ 7.93.3^b
 gīrbhir viprāḥ pramatim icchamānāḥ 7.93.4^c
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitrām arcīṣi 9.67.23^a
 yat te pavitrām arcivat 9.67.24^a
 tvam vipro abhavo 'ñgirastamah 9.107.6^c
 tvam kavir abhavo devavitamah 9.107.7^c
 tebhīḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛheva rathyeva cakrā 10.10.8^d
 athem enaṁ pra hīṣatāt pitṛbhyāḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyāḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mām devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ puraṁdhvā 10.65.13^d
 viçve devāḥ saha dhībhiḥ puraṁdhvā 10.65.14^a
 dadhāmi te dyumatīṁ vācam āsan 10.98.2^d
 asme dhehi dyumatīṁ vācam āsan 10.98.3^a
 utāprāṇaṁ mardītārāṁ na vindate 10.117.1^d
 uto cit sa mardītārāṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agnir idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataram payāṁsi 10.108.2^a
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kaṁ svid garbham prathamam dadhra āpaḥ 10.82.5^c
 tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kiñ te asya purā vividre kim u nūtanāśaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāśaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jägāra tam ꣳaḥ kāmāyante yo jägāra tam u sāmāni yanti,
yo jägāra tam ayañ soma āha tavāham asmi sakhye nyokāḥ.
agnir jägāra tam ꣳaḥ kāmāyante agnir jägāra tam u sāmāni yanti,
agnir jägāra tam ayañ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānīr adhyety ṛṣibhiḥ sañbhṛtañ rasam 9.67.31^{ab}
pāvamānīr yo adhyety ṛṣibhiḥ sañbhṛtañ rasam 9.67.32^{ab}
amivā yas te garbhāñ dūrṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā dūrṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāñ napātam avase savitāram upa stuhi 1.22.6^{ab}
ā bharatañ çikṣatañ vajrabāhū asmāñ indrāgni avatañ gaçibhiḥ 1.109.7^{ab}
purañdarā çikṣatañ vajrahasāsmāñ indrāgni avatañ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiñyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāñ sahasrāir upa gachatam 8.73.14^{ab}
mā no gavyebhir açvyāñ sahasrebhir ati khyatam 8.73.15^{ab}
eṣa divañ vi dhāvati tiro rajāñsi dhārayā 9.3.7^{ab}
eṣa divañ vy āsarat tiro rajāñsy aspṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadra śaktir yajamānāya sunvate 1.83.3
 viśved aha yajamānāya sunvate 1.92.3
 ṛjūyate yajamānāya sunvate 10.100.3
 supṛavye yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni :

agnih śukreṇa śociṣā 8.56 (Val. 8).5
 agniḥ śukreṇa śociṣā 1.45.4
 agne śukreṇa śociṣā 1.12.12; 8.44.14; 10.21.8
 agnis tigmena śociṣā 6.16.28
 agne tigmena śociṣā 10.87.23
 vṛṣā śukreṇa śociṣā 10.187.3.

Add to the above the Uṣas *pāda* :

uṣaḥ śukreṇa śociṣā 1.48.14; 4.52.7.

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.13.6.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaṣ ca*; or, *indraṣ cagniṣ ca*; or, *tanvā tanā ca*. The cadence *dāṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
tena viṣvasya bhuvanasya rājā 5.85.3
somo viṣvasya bhuvanasya rājā 9.97.56
asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhr havam*; *ṣrudhr havam*; *ṣṛṇutam havam*; *ṣrutam havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vajam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārava*; *goradhi tvaci*; *madhumān ṛtāva*; *pavamāna ūrmiṇa*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pāuram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyaya* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayan ca* 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhava* 4.1.8, 12; 5.1.9; *prathamajā ṛtāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuva* 1.160.4; 6.70.6; *dyāvāprthivi bhuriretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uśasām aroci* (açoci) 7.8.1; 10.2; *rajaso vidharmāni* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uśaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ saubhagasya* 3.16.1; 4.55.8; *madhunaḥ somyasya* 4.35.4; 44.4; 6.20.3; *vānir anuṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç ca* 2.20.7; 6.22.8; *jariṭārāṇ yaviṣṭhā* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marcayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitayā* 6.49.13; 7.91.1; *vājino rāsabhasyā* 1.34.9; 3.53.5; *rāyā ā bhara* 1.81.7; 9.61.26; *dyumnām ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Nārada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç ca mahyaṇ ca* 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā cāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Ṣakra hymns; ṣakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Literatur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; QB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇīh* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Vālakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Vālakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second *soma*. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *trīas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo anūṣata* = *abhi brahmīr anūṣata*. Similarly 9.29.1 opens with the words *prāśya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

āṇuṁ dadhikrāuḥ tam u nu śṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uśasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viṣvā in mām uśasaḥ sūdayantu.

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Vālakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Proleg.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ gīṭā suvṛktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojaśa ṣuṣṇasyāṇḍāni bhedaṭi
jeṣat svarvatīr apo nabhantām anyake same.
8.40.11 : tañ gīṭā svadhvaram satyaṁ satvānam ṛtvīyam,
uto nu cid ya ohaṭa āṇḍa ṣuṣṇasya bhedaṭy
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgnī* hymn, yet addressed each to one god, refer respectively to *Indra* (st. 10) and *Agni* (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *ūhas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḷakhilya* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : kasya nūnaḥ katamasyāṇṛtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitarāṁ ca dṛṣṇyaṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmaṇi sumantu nāma ṛṇvatāṁ manāmahe,
ko mṛṣṭi katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomāṇ paṇupā ivākaraṁ rāsvā pitar marutāṁ sumnam asme,
bhadrā hi te sumatīr mṛṣayattamāthā vayam ava ite te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomāṇ na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. Weber, *Proc. Berlin Academy*, 1900, p. 606.

1.64.4: 5.54.11	3.41.7: 7.31.4
1.114.2: 2.33.13	3.62.10: 5.82.1
1.143.8: 6.8.7	4.7.8: 4.8.4; 8.39.1
2.11.4, 5: 10.148.2	7.11.2: 10.70.3
2.18.7: 7.29.2	8.100.2: 10.83.7
3.19.2: 4.6.3	8.45.4, 5: 8.77.1, 2.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Cṛyāvāga Atreya, the seventh stanza is almost the same; they are, in fact, intentional uba-stanzas (sunvatas: rebhatas; brahmāṇi: kṣatrāṇi). In the rest of the two hymns there is not very much verbal identity (sehanāḥ pftana in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *ProL* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one dvipada-stanza; cf. Bergaigne, JA. xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṅgins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viṅve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; dyāvapṛthivī in final stanza). A number of pairs of hymns containing the same number of stanzas in jagatī metre conclude with two triṣṭubhs at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, Prol. pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic apri-hymns,

¹ According to AÇ.7.12.9, 16; ÇÇ. 10.6.9, 16 at the Niškevalya.
the first at the Marutvatīyaçāstra; the second ² Cf. Oldenberg

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *āpri*-suktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary suktas. Doubtless the nearer an *āpri*-stanza is to the ordinary style, the later it is. In one *āpri*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *āpri*-list. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpri*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *āpri* hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiśas* of the *grāta*-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, 11.36, and 11.37 (cf. also 11.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vayu, Indra-Vayu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praṇa*-*gastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaśa*-offerings to Agni; the

¹ See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

² Cf. also the *ṛtuprāiśa* AV. 20.20; and the *khilas*, *adhyāya* 7, in Scheftelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷa agne pacatas in 3.28.2; puroḷaṇam pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The aprī-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣīvat Dāirghatamasa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghosā Kakṣīvatī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadha, ratnam dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ suvṛtaṁ nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtaṁ sucetasah; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitaraṁ yuvānā, and 4.35.5^a, śacyākarta pitaraṁ yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram ṛtate). The pāda 3.10.2^c, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kalidāsa's *Ākuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyāśāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarkṣam for dhruvadrakṣam (MSS. also dhruva iṁṣam), that is dhruva + rkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *deva na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rīg-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rīg-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rīg-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvat*, as well as less important or dubious names: *jama-dagnivat*, *vyāṣvat*, or *nabhākat*; see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *ṛṣama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

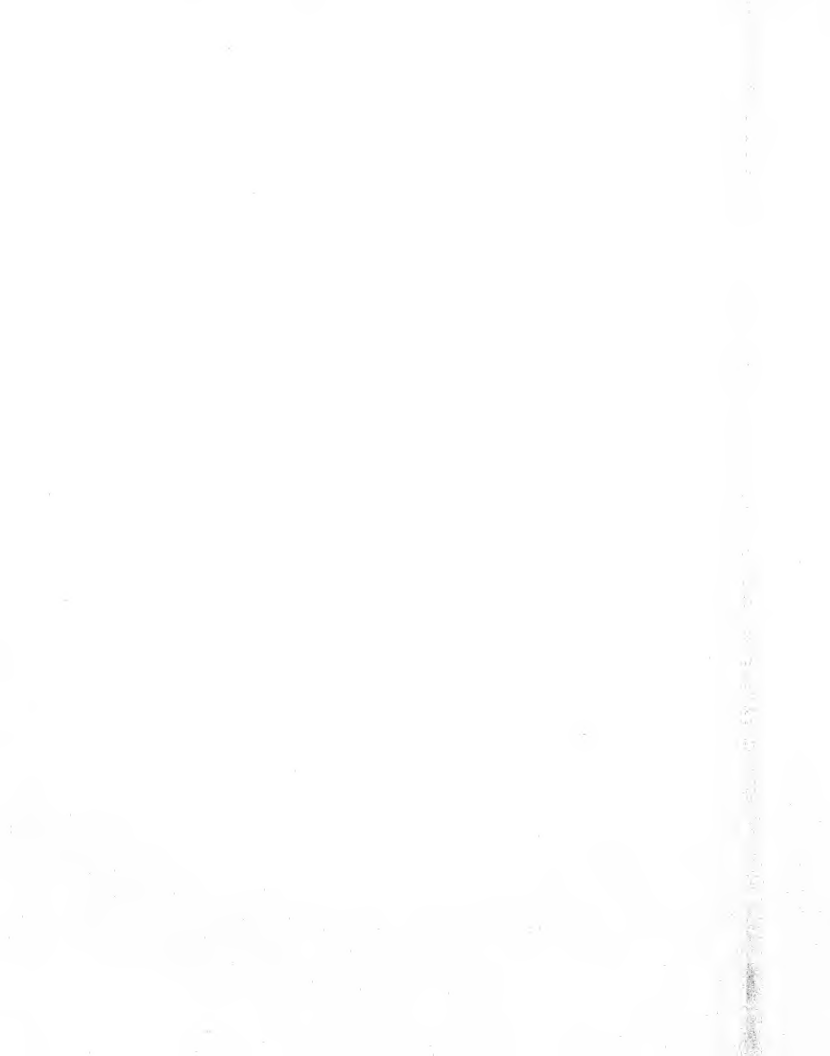
was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnam* in reference to Rudra's character (Rudra is *mīdhvas* and *ḡiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam: *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opferer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsatah, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.



PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a ; 6.16.9^a ; 8.34.8^a]
 1.13.5^a : 3.41.2^b ; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c ; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc} ; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV. ; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatīḥ : 9.12.7^a, nityastotro vanaspatīḥ.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vaiṣvāmītra ; to Sarasvatī)
pāvakā naḥ sarasvatī vājebhir vājinīvati,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvati,
dhinām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§5). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsa tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ], §5 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§5), and with ‘cf.’ (compare) before the citation. Thus,

§5 cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^a–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2° (Madhuchandas Vaiçvāmītra ; to Agni)
agnīḥ pūrvebhīr īṣibhīr īdyo nūtanāir utá,
sá devān éhá vakṣati.

4.8.2° (Vāmadeva Gautama ; to Agni)
sá hí védā vásudhitīm mahān āródhanam divāḥ,
sá devān éhá vakṣati.

The metrical sequence of vásudhitīm (never vásū°) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)
ágne yām yajñām adhvarām viçvátāḥ paribhūr ási,
sá íd devēsu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvátāḥ paribhūr ási,
úpa naḥ çoçcad aghām.]

☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5°, devó devēbhīr á gamat : 3.10.4^b, agnīr devēbhīr á gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8° (Madhuchandas Vaiçvāmītra ; to Agni)
rájantam adhvarāṇām gopām ṛtasya dídivim,
vārdhamānam své dáme.

☞ cf. 3.10.2°

1.27.1° (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)
áçvam ná tvā víravantam vandádhyā agnīm námobhiḥ,
samrájantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)
 mähikerava ütāye priyāmedhā ahūṣata,¹
 rājantam adhvarāṇām agnīm çukrēṇa çocisā. 1.45.4^b
 8.8.18^c (Sadhvaṇsa Kāṇva; to Aṇvins)
 ū vām viçvābhīr utibhiḥ, priyāmedhā ahūṣata,² 7.24.4^a; b: 1.45.4^b
 rājantāv adhvarāṇām aṇvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and notāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāj-svarūpaṁ svāminam), 'playing the rôle of over-lord'.

The variation gopā ṛtāsyā dīdhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 mitrām huve pūtādakṣam vāruṇam ca riçādasam,
 dhīyaṁ ghṛtācniṁ sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) 7.63.5^c
 prāti vām sūra ūdite suktāir, mitrām huve vāruṇam pūtādakṣam,
 yāyor asuryam āksitam jyēṣṭham viçvasya yāmann acitā jigatnū.
 5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)
 vāruṇam vo riçādasam ṛcī mitrām havāmahe,
 pāri vrajēva bāhvōr jaganvānsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B II.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,
 krātum brhāntam āçathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vāstrāpi privasū vasathe yuvōr āchidrā mātavo ha sārgāḥ,
 āvātiratam āṇṭāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhya expressly proscribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀνὰ κοινὸν so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhiti marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vāiṣvāmītra ; to Indra)

indrā yāhi tūtujaṇa ūpa brāhmāṇi harivaḥ,
suté dadhiṣya naç cānaḥ.

10.104.6^a (Aṣṭaka Vāiṣvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sómasya yāhi pitāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍaḍvāṁ asy adhvarāsya praketaḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless trištubh 10.104.6; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vāiṣvāmītra ; to Viṣve Devāḥ)

ómasaç carṣaṇīdhṛto viṣve devāsa á gata,
daçvūṁso daçuṣaḥ sutām.

2.41.13^a (Gṛtsamada ; to Viṣve Devāḥ) =

6.52.7^a (Rijicvan Bhāradvāja ; to Viṣve Devāḥ)
viṣve devāsaḥ á gata ḍṛṣṭuḥ ma imām hāvam,
ḍḍāṁ barhīr nī ṣṭidata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmasas, with BR.

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)

pāvakā naḥ sárasvatī vājebhir vājīnīvatī,
yajñāṁ vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ṇo devī sárasvatī vājebhir vājīnīvatī
dhiṇām avitry ávatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vāiṣvāmītra ; to Indra)

surūpakṛtñúm ūtāye sudúghām iva godúhe,
juhūmási dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)

yāsya tvām indra stómeṣu cākāno vāje vājīṇ chatakrato,
tām tvā yayāṁ sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtñúm : sudúghām = ūtāye : godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vākhilya. As to 8.52.4^c, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra; to Indra)

āthā te āntamānām vidyāma sumatinām,

mā no āti khyā ā gahi.

10.89.17^b (Reṇu Vaiçvāmītra; to Indra)

evā te vayām indra bhuñjatinām vidyāma sumatinām nāvānām,

vidyāma vāstor āvasā gr̥hānto, | vaiçvāmītra utā ta indra nūnām.]

6^{re} c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a trištubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Vaiçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram: 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmītra; to Indra)

utā naḥ subhāgūn arir vocēyur dasma kṛṣṭāyaḥ,

syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya; to Ādityas)

pāri no vṛṇajann aghā durgāni rathyō yathā,

syāméd indrasya çármaṇy ādityānām utāvasy

anehāso va utāyaḥ suutāyo va utāyaḥ.]

6^{re} refrain, 8.47.1^{ref}–18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra; to Indra)

asyā pṛtvā çatakṛato ghanō vṛtrānām abhavaḥ,

prāvo vājeṣu vājinam.

1.176.5^d (Agastya; to Indra)

ūvo yāsya dvibārhaso 'rkēṣu sānuṣāg āsat,

ājāv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra; to Indra)

yō rāyō 'vānir mahān supārāḥ sunvatāḥ sākḥā,

tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva; to Indra)
yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tām índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra; to Indra)
yāsya saṁsthé ná vṛṇvāte hāri samātsu çātravaḥ,
tāsmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra; to Indra)
ā tv éta ní śīdaténdram abhí prá gāyata,
sākḥāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
pāntam ā vo āndhasa índram abhí prá gāyata,
viçvasāham çatākratum mánhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra; to Indra)
purūtāmaṁ purūṇām içānaṁ vāryāṇām,
índraṁ sóme sácā suté.

6.45.29^a (Çaṁyu Barhaspatya; to Indra)
purūtāmaṁ purūṇām stotīṇām vívāci,
vājebhir vājayatām.

1.24.3^b (Çunaḥṣepa Ājigarti, called Devarāta; to Savitar)
abhí tvā deva savitar içānaṁ vāryāṇām,
sādāvan bhāgām imahe.

8.71.13^b (Sudṛiti Āṅgīrasa, or Purumīḍha Āṅgīrasa; to Agni)
agnir iṣām sakhyé dadātu na içe yó vāryāṇām,
agnín toké tánaye çāçvad imahe vásuṁ sántam tanūpām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa; to Waters)
içānā vāryāṇām kṣāyantīḥ carṣaṇínām,
apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva; to Indra)
ṛbhukṣānaṁ ná vārtava ukthéṣu tugryavīdham,
índraṁ sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó vāryāṇām we have again a case of 'phrase-inflection', the nominative to içānaṁ vāryāṇām.

1.5.4^c: 1.4.10^c, tāsmā índrāya gāyata: 8.32.13^c, tām índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 sutapāvne sūtā imé ŋucayo yanti vītāye,
 sómāso dādhyāçirah.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
 pātnīvantah sūtā imā uçānto yanti vītāye,
 apām jāgmīr nicumpuṇāh.

1.137.2^b (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)
 imā ā yātam indavaḥ sómāso dādhyāçirah sūtāso dādhyāçirah,
 utā vām uşāso budhī śākām sūryasya raçmībhiḥ, § 1.47.7^d
 sūtō mitrāya vāruṇāya pītāye cārur rītāya pītāye. § 1.137.2^g

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
 sūtā indrāya vāyāve, sómāso dādhyāçirah, § 5.51.7^a
 nīmnam nā yanti sindhavo bhī prāyah.

7.32.4^b (Vasiṣṭha ; to Indra)
 imā indrāya sunvire sómāso dādhyāçirah,
 tān ā mādāya vajrahasta pītāye hāribhyaṁ yāhy ōka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 etē pūtā vipaçcitah, sómāso dādhyāçirah, § 9.22.3^a
 vipā vy ānaçur dhīyah.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sūtā indrāya vajriṇe sómāso dādhyāçirah,
 pavītram āty akṣaran.

9.101.12^b (Manu Sāmivarana ; to Soma Pavamāna)
 etē pūtā vipaçcitah, sómāso dādhyāçirah, § 9.22.3^a
 sūryāso nā darçatāso jīgatnāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 tvām stómā avīrḍhan tvām ukthā çatakrate,
 tvām vardhantu no girah.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 tvām agne manīṣīnas, tvām hinvanti cītibhiḥ, § 3.10.1^a
 tvām vardhantu no girah.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, īçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divō vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohaya divi,
 vī gōbhīr ādrim āirayat.

8.89.7^b (Nīmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohaya divi,
 għarmām nā sūman tapatā suvrktibhir jūṣṭam gīrvaṇase bhāt.
 9.107.7^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)
 sōmo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,
 tvām kavīr abhavo devavītama ā sūryam rohaya divi.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne nākṣatram ajāram ā sūryam rohaya divi,
 dādhaḥ jyōtir jānebhyaḥ.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vīḷḷeṣu no 'va sahāsrāpradhaneṣu ca,
 ugrā ugrābhīr ūtibhiḥ.

1.129.5^c (Parucchepa Daivodāsi ; to Indra)
 nī ṣū namātīmatīm kāyasya cit tējaṣṭhabhir arāṇibhir nōtibhir,
 ugrābhīr ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ōjasa,
 īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)
 yā ēka id vidāyate [vāsu mātāya dācūṣe,
 īcāno āpratiṣkuta indro aṅgā. 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)
 yā ēkaḥ carṣaṇīnām vāsūnām irajyātī,
 indraḥ pāṇca kṣitnām.

1.176.2^b (Agastya ; to Indra)
 tāsmīn ā veçayā gīro yā ēkaḥ carṣaṇīnām,
 ānu svadhā yām upyāte yavam nā cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indrañ vo viçvātas pāri hāvāmahe jānebhyah,
 asmākam astu kévalah.

1.13.10^c (Medhatithi Kāṇva; to Tvaṣṭar)
 ihā tvāṣṭaram agriyāñ viçvārūpam ūpa hvaye,
 asmākam astu kévalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayāñ çūrebhir āstrbhir indra tvāyā yujā vayām,
 sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhaka Kāṇva; to Indra and Agni)
 yād indrāgnī jānā imé vihvāyante tānā girā,
 asmākebhir nṛbhir vayāñ sāsahyāma pṛtanyatō
 [vanuyāma vanuṣyatō] [nābhantām anyaké same]

§ 3 e: 1.13.2.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahriyu Āṅgīrasa; to Soma Pavamāna)
 [āsa te sakhyé vayāñ] tāvendo dyumnā uttamé,
 sāsahyāma pṛtanyatāḥ. § 3 9.61.29^h

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.13.2.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahāñ indraḥ parāç ca nū mahitvām astu vajriṇe,
 dyāur ná prathinā çāvaḥ.

8.56(Vāl.8).1^c (Pṛṣadhra Kāṇva; Dānastuti of Praskapva)
 [prāti te dasyave vrka rādho] adarçy āhrayam,
 dyāur ná prathinā çāvaḥ. § 3 ab: 8.55.1^c

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called aparitām (Sāyana: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyana on 5.79.5: alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unnecessary) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kukṣiḥ somapātamaḥ samudrā iva pīnvate,
 urvīr āpo ná kākūdah,—

evā hy aśya sūnīṭa virapṛī gómātrī mahī,
pakvā cākā nā dāçuše.

8.12.5^b (Parvata Kāṇva ; to Indra)
imāñ juṣasva girvanāḥ samudrā iva pinvate,
[indra viçvābhīr ūtibhīr vavākṣītha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómāḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viçvābhīr ūtibhīr is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣītha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómēbhīr viçvacarṣane ; 5.14.6^b, stómēbhīr viçvacarṣanīm]

1.9.6^a (Madhuchandas Vāiçvāmītra ; to Indra)
asmān sú tātra codayendra rāyē rābhasvataḥ,
túvidyumna yaçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne brhatō adhvaré,
sām rāyā bhūyasaḥ sija mayobhūnā túvidyumna yaçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyaṇa, with cheerful confidence, says evaṇvidhena dhane-nāsmān saṁsṛja saṁhojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yaçasvataḥ. The sequence rāyāḥ . . . yaçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vāiçvāmītra ; to Indra)
asmé dhehi çrávo brhád dyumnāñ sahasrasūtamam,
indra tā rathīntr īṣaḥ.

1.44.2^d (Praskāṇva Kāṇva ; to Agni, Açvins, and Uṣas)
juṣtō hi dutō āsi havyavāhanō 'gne rathīr adhvarāñām,
sajūr açvībhyām uśāsā súvīryam asmé dhehi çrávo brhát.
8.65.9^e (Pragātha Kāṇva ; to Indra)
viçvāñ aryō vipaçcītō 'ti khyas tūyam ā gahi,
asmé dhehi çrávo brhát.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthū çrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

sutē-sute nyōkase bṛhād bṛhatā éd arīḥ.

īndrāya çūśām arcati.

10.96.2^d (Baru Āngirasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hī yōnim abhī yé samāsvaran hinvānto hāri divyām yāthā sādah,
ā yām prānti hāribhīr nā dhenāva īndrāya çūśām hārivantam arcata.

10.133.1^b (Sudās Paijavana ; to Indra)

prō sv āsmāi purorathām īndrāya çūśām arcata,

abhīke cid u lokakṛt saṁgē samātsu vṛtrahā-

-smākam bodhi coditā

ṇābhantām anyakēśām jyākā ādhi dhānvasu.] ☞ refrain, 10.133.1^{fg} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stōmāḥ abhī svarābhī gr̥ṇihy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnībhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām īndrāya çāṁsyam vārdhanam puruniṣṣidhe,

çakrō yāthā sutēṣu nō rārāṇat sakhyēṣu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

āsmā it kāvyaṁ vāca ukthām īndrāya çāṁsyam,

tāsmā u brāhmavahase giro vardhanty ātrayo

gīrah çumbhanty ātrayaḥ.]

☞ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtam sunirājam īndra tvādātām id yāçah,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adriyaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

girvapaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

īndra tvādātām id yāçah.

8.64.1^b (Pragūtha Kāṇva ; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adriyaḥ,

āva brahmaadvīṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyaṇa is obliged to force the meaning of sunirājam to a colourless sukhena niḥçṣaṇ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçāḥ* by *Schatz*, which it does not mean. The adjectives fit *gāvaṃ vrajām* to a nicety.¹ This observation led Aufrecht (in 1888: *Festgruss an Böhlingk*, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6^c stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^c, instead of *indra tvādātām id yāçāḥ*, we had *śva brahmadviṣo jāhi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvādātām id yāçāḥ* may be noted. Ludwig: *Indra, ist der ruhm, der von dir verliehen wird*; *Indra, von dir wird diese herlichkeit geerntet*. Grassmann: *ist Schatz, den, Indra, du verleihst*; *von dir ist, Indra, Glück geschenkt*. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)

nahī tva ródasi ubhé rghāyāmāṇam invataḥ,

jé aḥ svārvatīr apāḥ sām gā asmābhyam dhūnuhi.

1.176.1^c (Agastya; to Indra)

mātsi no vásyaiṣṭaya indram indo vīṣā viça,

§ 1.176.1^b

rghāyāmāṇa invasi çatrum ānti ná vindasi.

8.40.10^c (Nābhaka Kāṇva; to Indra and Agni)

tām çigītā suvrktībhis tveṣām sātvaṇam rgmīyam,

utó nú cid yá ójasa çuṣṇasyaṇḍāni bhédati, *jéṣat svārvatīr apó nābha-*
ntām anyaké same.

refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām çigītā svadhvarām satyām sātvaṇam ṛtvīyam,

utó nu cid ya ohata ṇḍā çuṣṇasya bhédaty, ájāih svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of *rghāyāmāṇam* in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invataḥ* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Valakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirājam* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirājam* to *vrajām* has its analogy with that of *sudūghāḥ* to *apāḥ*. Oldenberg carries over *imahe* from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Mādhuchandas Vāṇvāmītra; to Indra)
vidmā hī tvā vīśantamaṁ vāṇsu havanaḥrūtam,
vīśantamasya hūmaḥa ūtīm sahasrasātamaṁ.

5.35.3^b (Prabhūvasu Āṅgīrasa; to Indra)
ā té 'vo vāreṇyaṁ vīśantamasya hūmahe,
vīśajutir hī jajñisā abhūbhīr indra turvāṇiḥ.

1.11.1^c (Jatṛ Mādhuchandasa; to Indra)
indram vīcā avīrvdhan samudrāvyaacasam girāḥ,
rathītamaṁ rathīnām vājānām sātpatīm pātīm.

8.45.7^c (Triṣoka Kāṇva; to Indra)
yād ajīm yāty ajikīd indrah svaḥvayūr ūpa,
rathītamo rathīnām.

For samudrāvyaacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jatṛ Mādhuchandasa; to Indra)
sakhīe ta indra vājino mā bhema ṣavasas pate,
tvām abhī prā ṇonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ; to Agni)
agnīr dadāti sātpatīm sāsāha yó yudhā nībhīḥ,
agnīr ātyaṁ raghuṣyādām jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā ṇamīṣmogrāsyā sakhīe tāva.

1.11.8^{a+b} (Jatṛ Mādhuchandasa; to Indra)
indram īcānam ōjasābhī stómā anūṣata,
sahasraṁ yāsyā rātāya utā vā sānti bhūtyasīḥ.

8.76.1^b (Kurusuti Kāṇva; to Indra)
imām nū māyinaṁ huva indram īcānam ōjasā,
marūtantaṁ nā vṛjījāse.

6.60.7^b (Bharadvāja; to Indra and Agni)
indrāgni yuvām ime 'bhī stómā anūṣata,
pībataṁ ṣambhuvā sūtām.

Cf. abhī stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhī stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra īcāna ōjasā 8.40.5^a; ēka īcāna ōjasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnīr īcāna ōjasā TB. 1.5.5.2^c.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva ; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrātum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura ; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahās te satō ví caranty arcāyo divi spr̥ṇanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva ; to Agni)

hótāraṁ viṣvāvedasam sām hí tvā víḥ indhāte,
sá ā vaha puruhūta prācetasó 'gne devān ihā dravāt.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yājñīṣṭhaṁ tvā vavṛmahe devān devatrā hótāraṁ āmartyam,
asyā yajñāsya sukrātum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indhāte which governs hótāraṁ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva ; to Agni)

agne devān ihā vaha jajñānó vṛktābarhiṣe,
asi hótā na īdyah.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá naḥ pāvaka dīdivó, 'gne devān ihā vaha,
ūpa yajñān haviṣ ca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

agne devān ihā vaha sadāyā yóniṣu triṣū,
pāri bhuṣa pība ṛtūnā.

Cf. the similar pāda tābhir devān ihā vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva ; to Agni)

tān uḥotó ví bodhaya yád agne yāsi dūtyām,
devāir ā satsi barhiṣi.

1.74.7^c (Gotama Rahugana ; to Agni)

ná yór upabdir ācyyah ṇvā rāthasya kác canā,
yád agne yāsi dūtyām.

- 5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 1yājamaṇāya sunvatā, āgne suvīryam vaha, ५२ 5.26.5^a
 devāir ā satsi barhīṣi.
 8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām āgne çukrēṇa çociṣā, ४४ 1.12.12^a
 devāir ā satsi barhīṣi.

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyavāḍ juhvāsyāḥ.

- 7.15.2^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 yāḥ pāṇca carṣaṇīr abhī, niṣasāda dāme-dame, ७२ 5.86.2^c
 kavīr grhāpatir yūvā.
 8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne bhīd vāyo dādhasi deva dāçuṣe,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānaḥ viçpātīḥ kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmāṇam adhvaré: 5.51.2^b, satyādharmāṇo ādhvarām.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yó agnīm devāvītaye háviṣmān āvivāsati,
 tásmaī pāvaka mṛṇaya.

- 8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 1ayām agne tvé āpi, jaritā bhūtu santya, ४४ 2.5.8^c
 tásmaī pāvaka mṛṇaya.

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó āgne devān ihā vaha, ७२ 1.12.3^a
 ūpa yajñān haviṣ ca naḥ.

- 3.10.8^a (Viçvāmītra Gāthina ; to Agni)
 sā naḥ pāvaka dīdihi dyumād asmé suvīryam,
 bhāvā stotf̥bhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēna náviyasā,
rayīm virávatīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣṭva; to Indra)

sá na stávāna á bhara rayīm citrācravastamam,
niréké cid yó harivo vásur dadīh.

9.40.5^a (Bṛhanmati Āngirasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritúr vardhayā girāh.

9.61.6^{a+b} (Amahṛyu Āngirasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virávatīm iṣam,
īcānaḥ soma viṣvātāh.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna náviyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's Glossary to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Of the pādas, tán naḥ punāná á bhara, 9.19.1^c; stutá stávāna á bhara, 5.10.7^b; and ágne virávatīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)

ágne çukrēna çociṣā viṣvābhir devāhūtibhiḥ,
imām stōmaḥ juṣasva naḥ.

8.44.14^b (Virūpa Āngirasa; to Agni)

sá no mitramahas tvām ágne çukrēna çociṣā,
devāir á satsi barhīṣi,

§§ I.12.4^c

10.21.8^a (Vimada Āindra; to Agni)

ágne çukrēna çociṣorú prathayase brhāt,
abhikrāndan vṛṣayase ví vo máde gárbhaṁ dadhāsi jāmiṣu vívakṣase.

8.43.16^c (Virūpa Āngirasa; to Agni)

ágne bhrātāḥ sáhaskrta rōhidaṣva çúci vrata,
imām stōmaḥ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viṣvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, SBE. xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viṣvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīḥ ṣukrēṇa ṣociṣā, 1.45.4; agnīḥ ṣukrēṇa ṣociṣā, 8.56 (Vāl. 8).5; āgne tigmeṇa ṣociṣā, 10.87.23; agnis tigmeṇa ṣociṣā, 6.16.28; vīṣā ṣukrēṇa ṣociṣā, 10.187.3; ūsaḥ ṣukrēṇa ṣociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis ṣukrāṣociḥ and tigmeṣociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantaṁ tanūnapād yajñāṁ devēsu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ ūpa māsi mādhumantaṁ tanūnapāt,
yajñāṁ viprasya mūvataḥ, ṣaṣamāṇasya dāṣṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^a, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitaḥ;
8.34.8^a, ā tvā hōtā mánurhitaḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
stṛṇitā barhīr ānuṣāg ghṛtāpr̥sthaṁ manīṣinaḥ,
yātrām̐tasya cākṣaṇam.

3.41.2^b (Viṣvāmitra; to Indra)
sattó hōtā na ṛtvīyas tistiré barhīr ānuṣāk,
āyujran prātār ādrayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agnīm indhaté stṛṇānti barhīr ānuṣāk,
lyeṣām indro yúvā sākha.]

refrain, 8.45.1^c–3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī ṣrayantām ṛtāv̐dho dvāro devīr asaṣcātāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī ṣrayantām ṛtāv̐dhaḥ prayāi devēbhyo mahīḥ,
pāvākāsaḥ puruṣp̐ho dvāro devīr asaṣcātāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaṣcātāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{ao} (Medhātithi Kāṇva ; to Uśāsānaktā [Āpra])
 náktōśāsā supēcasāsmīn yajñā ūpa hvaye,
 idām no barhīr āsāde.

1.142.7^b (Dirghatamas Āucathya ; to the same)
 ā bhādamāne ūpāke náktōśāsā supēcasā,
 yāhvī ṛtāsyā mātārā sīdatām barhīr ā sumāt.
 8.65.6^c (Pragātha Kāṇva ; to Indra)
 sutāvantas tvā vayām prāyavanto havāmahe,
 idām no barhīr āsāde.
 10.188.1^c (Çyena Āgneya ; to Agni Jātavedas)
 prā nūnām jātāvedasam ācvaṁ hinota vajīnam,
 idām no barhīr āsāde.

1.142.7^{cd}5.20.3^d

1.13.8^{bc} (Medhātithi Kāṇva ; to Daivyaṁ Hotārāu Pracetasāu [Āpra])
 tā sujihvā ūpa hvaye hōtārā dāivya kavi,
 yajñām no yakṣatām imām.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)
 mandrājihvā jugurvānī hōtārā dāivya kavi,
 yajñām no yakṣatām imām sidhrām adyā divispṛcam.
 1.188.7^{bc} (Agastya ; to the same)
 prathamā hī suvācasā hōtārā dāivya kavi,
 yajñām no yakṣatām imām.

1.142.8^d

Of the vaguely related pāda 2.41.20^c, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by
 sidhrām adyā divispṛcam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasucruta Ātreya ; to the same)
 iḷā sārāsvatī mahī tistró devīr mayobhūvaḥ,
 barhīḥ sīdantv asrīdhaḥ.

1.13.10^c: 1.7.10^c, asmākam astu kēvalaḥ.

1.14.1^b (Medhātithi Kāṇva ; to Viçve Devaḥ, here Agni)
 āibhir agne dúvo giro viçvebhiḥ sōmapītaye,
 devébhir yāhi yāksi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)
 vayām hī tvā bāndhumantam abandhāvo viprāsa indra yemimā,
 yā te dhāmāni vṛṣabha tébhir ā gahi viçvebhiḥ sōmapītaye.

It is tempting to see in ā... viçvebhiḥ sōmapītaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭān nāma yajñīyaṁ (KS. nāmānādhṛṣyaṁ; MS. dhāmānādhṛṣyaṁ) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tēbhīr ā yahi viçvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhatithi Kāṇva; to Viçve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm pūṣaṇām bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viçve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā naḥ sārva īj jānaḥ sāṁgatyāṁ sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rūjāna ōcivratādityān mārutaṁ gaṇām,
vāso yākṣīhā ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viçve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)
īlate tvām avasyāvaḥ kāpāso vṛktābarhiṣaḥ,
haviṣmanto arāṁkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṇvins)
jānāso vṛktābarhiṣo, haviṣmanto arāṁkṛtaḥ, 3.59.9^b
jyuvām havante aṇvīnā, 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāpāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)
ghṛtāpṛṣṭhā manoyūjo yé tvā váhanti váhṇayaḥ,
ā devān sómapītaye.

6.16.44^c (Bharadvāja; to Agni)
āchā no yāhy ā vahā bhī prāyānsi vitāye, 1.135.4^b
ā devān sómapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhṇayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhatithi Kanva; to Viṣve Devāḥ, here Agni)
tvām hótā mánurhitó 'gne yajñéṣu sídasi,
sémām no adhvarām yaja.

6.16.9^a (Bharadvāja; to Agni)
tvām hótā mánurhito váhnir asú vidúṣṭarah,
ágne yákṣi divó viṇaḥ.
1.26.1^c (Çunaḥṣepa Ājigarti, alias Devarāta; to Agni)
vásisvā hi miyedhya vástrāṇy ūrjam pate,
sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16; see under 1.14.3. For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhatithi Kanva; to Viṣve Devāḥ, here Agni)
yukṣvā hy áruṣi ráthe harito deva rohitaḥ,
[tābhīr devān ihā vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvaḥva Ātreya; to Maruts)
yuṅgdhvaṁ hy áruṣi ráthe yuṅgdhvaṁ rátheṣu rohitaḥ,
[yuṅgdhvaṁ hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.]

cf. 1.134.3^b

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot: the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hāri are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hāri. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is brhātī; ¹ no other such rhyme occurs in the hymn; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3:

vāyūr yuṅkte rōhitā vāyūr aruṇā vāyā ráthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave, &c.

The case is exceptionally clear; three criteria combine to stamp 5.56.6 as an epigonal stanza: its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhatithi Kanva; to Indra)
indra sómam píba ṛtúnā tvā viṇantv indavaḥ,
matsarāśas tādokasaḥ.

8.92.2^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
á tvā viṇantv indavaḥ [samudrām iva síndhavaḥ,] 8.6.35^b
ná tvām indrāti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata ṛtūnā potrād yajñāṁ puntana,
 yūyām hī śthā sudānavaḥ.

6.51.15^a (R̥jīvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)
 yūyām hī śthā sudānava rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kusidīn Kāṇva; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agniśtoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.2^d*, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī śthā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñāṁ gr̥ṇhi no gnāvo néṣṭaḥ pība ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Māitravaruṇi; to Agni)
 kṛdhī rātnaṁ yajamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛte ḡṇhi viṣvam ṛtvijaṁ suḡāṁso yāç ca dākṣate.

1.15.4^a: 1.12.3^a, 10^b, āgne devāṁ ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvaré,
 yajñēṣu devām ilato.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsyā draviṇodāḥ sānarasya prā yaṁsat,
 draviṇodā vīrāvātīm īṣaṁ no draviṇodā rāsate dīrghām āyuh.

5.21.3^d (Sasa Ātreya; to Agni)

tvām viṣve saśośaso ḍdevāso dutām akrata,
saparyāntas tvā kave yajñēṣu devām īlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ḍtvām agne svādhyō, mātāso devāvitaye,
yajñēṣu devām īlate.

cf. 6.16.7^a

The pāda, yajñēṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Śāyana takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anleihen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniṣṭoma, p. 227: 'Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhatithi Kāṇva; to Draviṇodāḥ)

draviṇodāḥ pipṣati juhōta prā ca tiṣṭhata,
neṣṭrād ṛtūbhīr īṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamāya gṛhṭāvad dhavīr juhōta prā ca tiṣṭhata,
sā no devēṣv ā yamad ḍdirghām āyuh prā jīvāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's; beellet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhatithi Kāṇva; to Indra)

īndraṁ prātār havāmaha īndraṁ prayaty ādhvaré,
īndraṁ sómasya pītāye.

8.3.5^b (Medhyatithi Kāṇva; to Indra)

īndram id devātātaya īndraṁ prayaty ādhvaré,
īndraṁ samiké vanīno havāmaha īndraṁ dhánasya sātāye.

3.42.4^a (Viṣvāmitra; to Indra)

īndraṁ sómasya pītāye stómāir ihā havāmahe,
ukthébhiḥ kuvīd agāmat.

8.17.15^d (Irimbiṭhi Kāṇva; to Indra)

pṛḍākusaṇur yajató gavéṣaṇa ékaḥ sánn abhi bhūyasah,
bhūrñim áçvañṁ nayat tujá puró grbhéndrañ sómasya pítāye.

8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

ṭām v abhi prārcat, éndrañ sómasya pítāye,

cf. 8.15.1^a

tád id dhy ásyā vārdhanam.

8.97.11^b (Rebha Kāçyapa; to Indra)

sám m rebháso asvarann índrañ sómasya pítāye,

svarpatiñ yád m vṛdhé dhṛtāvṛato hy ójasā sám ūtibhiḥ.

9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

abhi víprā anūṣata gāvo vatsāñ ná mātārah,

índrañ sómasya pítāye.

Cf. agniñ prayaty ādhvare and the like under 5.28.6^b, índrañ sómasya pítāye under 1.55.2^c; índra sómasya pítāye, 8.65.3^c; and asyá sómasya pítāye under 1.22.1^c.—Hymn 1.16 shares two pādas with 3.42; see next item.

1.16.4^a (Medhātithi Kāṇva; to Indra)

úpa naḥ sutám á gahi háribhir índra keçibhiḥ,

suté hí tvā hávāmāhe.

3.42.1^a (Viçvāmitra; to Indra)

úpa naḥ sutám á gahi sómam índra gávāçiram,

haribhyāñ yás te asmayūh.

5.71.3^a (Bahuvṛkta Atreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatañ ṭáruṇa mítra dāçúṣaḥ,

cf. 5.71.3^b

ṭasyá sómasya pítāye.

cf. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5^a, sémāñ na stómam á gahi: 8.66.8^c, sémāñ na stómam jujuṣāñ á gahi.]

1.16.5^b (Medhātithi Kāṇva; to Indra)

ṭsémāñ na stómam á gahy, úpedāñ sávanam sutám,

cf. 1.16.5^a

gāuró ná ṭṛṣitāḥ piba.

1.21.4^b (Medhātithi Kāṇva; to Indra and Agni)

ugrá sánta havāmaha úpedāñ sávanam sutám,

índrāgní éhá gachatām.

6.60.9^b (Bharadvāja; to Indra and Agni)

tābhīr á gachatañ narópedāñ sávanam sutám,

ṭíndrāgní sómāpitāye.

cf. 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

viṣvam it sávanam sūtām índro mādāya gachati,
vṛtrahā sómapiṭaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsya vīśā sūtē sácā niyútvan vṛṣabhó rapāt,
vṛtrahā sómapiṭaye.

[1.16.9^a, sémām naḥ kāmam ā pr̥ṇa: 8.64.6^c, asmákam kāmam ā pr̥ṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvárūṇayor ahám samrājor āva ā vṛṇe,
tā no mṛlāta id̐ḥce.

4.57.1^d (Vamadeva ; to Kṣetrapati)

kṣétrasya pátinā vayām hiténeva jayāmasi,
gām ācvaṁ pošayitnv ā sá no mṛlātid̐ḥce.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighaninā m̐dha indrāgní havāmahe,
tā no mṛlāta id̐ḥce.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām ācvaṁ.

[1.17.2^b, hávaṁ víprasya māvataḥ: 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase hávaṁ víprasya māvataḥ,
dhartārā carṣaṇinām.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

ā yád yónim hiranyáyaṁ, várūṇa mitra sádathaḥ,
dhartārā carṣaṇinām yantām sumnām riçadasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó revān yó amivahā vasuvít puṣṭivárdhanaḥ,
sá naḥ sisaktu yás turāḥ.

1.91.12^b (Gotama Rāhūgana ; to Soma)

gayaspḥāno amivahā vasuvít puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

mā naḥ çāṁso áraruṣo dhūrtiḥ prāṇāṁ mártasya,
rákṣā ṇo brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā káśya no áraruṣo dhūrtiḥ práṇaṁ mártasya,
[indrāgnī čárma yachataṁ.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártayam : 4.37.6^b, yüyám indraç, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)
sādasas pátim ádbhutaṁ priyám indrasya kámyam,
sanīm medhām ayāsiṣam.

9.98.6 (Ambarīṣa Vārṣagira, and Rjicvan Bhāradvaja ; to Pavamāna Soma)
dvīr yām páñca svāyaçasāṁ svāsūro ádrisamhataṁ,
priyám indrasya kámyaṁ prasnāpáyanty ūrmiṇam.
9.100.1^b (Rebhasūnū Kūçyapāu ; to Pavamāna Soma)
abhī navante adrúhaḥ priyám indrasya kámyam,
vatsāṁ ná pūrva áyuni jātāṁ rihanti mātāraḥ.

In RV. 1.21.5 Indrāgnī are called sūdasapāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyā medháyāgne medhāvināṁ kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marúdbhir agna ā gahi.

1.19.3^b (Medhātithi Kāṇva ; to Agni and Maruts)
yé mahó rájaso vidúr viçve devāso adrúhaḥ,
[marúdbhir agna ā gahi.]

☞ refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
asyā vraté sajóṣaso viçve devāso adrúhaḥ,
spārḥā bhavanti rántayo juṣanta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)
abhī tvā pūrvāpītaye sṛjámi somyām mādhu,
[marúdbhir agna ā gahi.]

☞ refrain, 1.19.1^c—9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)
abhī tvā pūrvāpītaya indra stómebhir āyavaḥ,
[samfemaṣa r̥bhávaḥ sám asvaran, rudrā gr̥nanta pūrvyam.]

☞ 8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to R̥bhus)
sām vo mādāso agmaténdreṇa ca marútvaṭa,
ādityébhiç ca rājabhiḥ.

4.34.2^c (Vāmadeva; to R̥bhus)

vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūraṁdhiḥ suvīraṁ asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva; to Indra and Agni)

tā mitrāsya prācāstaya indrāgnī tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma; to Indra and Agni)

yā pītanāsu duṣṭārā yā vājeṣu ṣravāyyā,

ṽyā pāñca carṣaṇīr abh indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja; to Indra and Agni)

ṽtā no gāvyebbhir āc̣vyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhayāu devāu sakhyāya cāmbhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva; to Indra and Br̥haspati)

ṽ na indrābr̥haspati ṽgrhām indraç ca gachatam,

cf. 1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and aṣvīnā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjatam: 7.104.1^a, indrāsomā tāpatam rākṣa ubjatam.]

1.21.6^c (Medhātithi Kāṇva; to Indra and Agni)

tēna satyēna jāgr̥tam ādhi pracetūne padé,

indrāgnī çārma yachatam.

7.94.8^c (Vasiṣṭha; to Indra and Agni)

mā kāsya no āraruṣo ṽdhūrtiḥ prāpañ mārtyasya,

cf. 1.18.3^b

indrāgnī çārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva; to Aṣvins)

prātaryūja vī bodhayāc̣vīnāv éhā gachatām,

asýá sōmasya pītāye.

5.75.7^a (Avasyu Ātreya; to Aṣvins)

āc̣vīnāv éhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

tirāç cid aryayā pāri vartir yātam adābhya ṽmādhvi māmā çrutam hāvam,

cf. refrain, 5.75.1^c—9^c

5.78.1^a (Saptavadhri Ātreya; to Aṣvins)

āc̣vīnāv éhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

ṽhaṁsāv iva patatam ā sutām ūpa.

cf. refrain, 5.78.1^c—3^c

1.23.2^c (Medhatithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛṣṇendravayū havāmahe,
asyā sōmasya pītāye.

§ 1.22.2^b

4.49.5^a (Vāmadeva; to Indra and Brhaspati);
indrābṛhaspātrī vayām sūtē gīrbhīr havāmahe,
asyā sōmasya pītāye.

5.71.3^a (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sūtām ā gatām, varuṇa mitra dācūṣaḥ, a: 1.16.4^a; b: 5.71.3^b
asyā sōmasya pītāye.

6.59.10^d (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stōmebhir havanaçrutā,
viçvābhir gīrbhīr ā gatam asyā sōmasya pītāye.

§ 6.59.10^b

8.76.6^c (Kurusuti Kāṇva; to Indra)

indram pratnēna māmmanā marūtvanām havāmahe,
asyā sōmasya pītāye.

§ 1.23.7^a

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvā sōmasya pītāye, 8.85.5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhatithi Kāṇva; to Aṇvins)

yā surāthā rathātambhā devā divispṛṣṇā,
aṇvīnā tā havāmahe.

1.23.2^a (Medhatithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛṣṇendravayū havāmahe,
asyā sōmasya pītāye,

§ 1.22.1^c

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñām mimikṣatam: 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhatithi Kāṇva; to Savitar)

sākhāya ā nī śidata savitā stōmyo nū naḥ,
dātā rūdhañsi çumbhati.

9.104.1^b (Parvata Kāṇva, or others; to Pavamāna Soma)

sākhāya ā nī śidata punānāya prā gayata,
çivunā nā yajñāni pāri bhūgata çriyē.

1.22.18^a (Medhatithi Kāṇva; to Viṣṇu)

trīṇi padā vi cakrame viṣṇur gopā ādābhyah,
ūto dhārmāni dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
yadā te viṣṇur ōjasā trīṇi padā vicakramé,
[ād it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c—27^c

Cf. 8.52 (Val. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
tād viprāso vipanyāvo jāgrvānsaḥ sām indhate,
viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
tām tvā viprā vipanyāvo jāgrvānsaḥ sām indhate,
[havyavāham āmartyam sahovādhām.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
tivrāḥ sómāsa ā gahy ācīrvantaḥ sutā ime,
vāyo tān prāsthitaṇ piba.

8.82.2^a (Kusīdin Kāṇva ; to Indra)
tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvaḥ,
pibā dadhīg yāthociṣe.

1.23.2^a : 1.22.2^b, ubhā devā divispīṇa.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā
sómasya pītāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ : 3.53.13^c, kárad in naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
marútvantaṁ havāmaha indram ā sómapītāye,
sajūr ganéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
indram pratnéna mánmanā marútvantaṁ havāmahe,
[asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva; to Indra Marutvant, better Viṣve Devāḥ)=

2.41.15 (Gṛtsamada; to Viṣve Devāḥ)

īndrajyeṣṭhā mārudgaṇā dēvāsaḥ pūṣarātayaḥ,
viṣve māma grūtā hāvam.

See Bergaigne, ii. 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to gūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva; to Indra Marutvant)

hatā vṛtrāṁ sudānava īndreṇa sāhasā yujā,
mā no duḥḡaṇsa iḡata.

2.23.10^c (Gṛtsamada; to Bṛhaspati)

tvāyā vayām uttamāṁ dhīmahe vāyo bṛhaspate pāpriṇā sāsninā yujā,
mā no duḥḡaṇso abhidipsūr iḡata prā suḡaṇsā matibhis tāriṣmahī.

7.94.7^c (Vasiṣṭha; to Indra and Agni)

īndrāgnī āvasū gatam ṛasmābhyam carṣaṇīsaḥ,

5.35.1^c

mā no duḥḡaṇsa iḡata.

10.25.7^d (Vimada Āindra, or others; to Soma)

ṛtvām naḥ soma viḡvāto, gopā ādābhyo bhava,

1.91.8^a

sēdha rājann āpa sṛdho vī vo mādē mā no duḥḡaṇsa iḡatā vivakṣase.

Cf. rūkṣā mākīr no aghūḡaṇsa iḡata, under 6.71.3, and mā na (and, va) stenā iḡata māghā-ḡaṇsaḥ, under 2.42.3.—The pāda 10.25.7^d with its tetrasyllabic refrain (vivakṣase) is certainly secondary; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva; to Viṣve Devāḥ)

viḡvān devān havāmahe marūtāḥ sōmapītaye,
ugrā hī pṛḡnimātarāḥ.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa; to Maruts)

ṛtāt sū no viḡve aryā ā sādā grṇanti karāvāḥ,

6.45.33^{ab}

marūtāḥ sōmapītaye.

8.94.9^c (The same)

ā yē viḡvā pūrthivāni paprāthan rocanā divāḥ,

marūtāḥ sōmapītaye.

[1.23.15^c, gōbhīr yāvām nā cārḡṣat: 1.176.2^d, yāvām na cārḡṣad vṛṣā.]

1.23.20^{abc} (Medhātithi Kāṇva; to Waters)

apsū me sōmo abravīd antār viḡvāni bheṣajā,
agnīm ca viḡvāḡaṁbhuvam āpaḡ ca viḡvābheṣajīḥ.

10.9.6^{abc} (Triḡiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)

apsū me sōmo abravīd antār viḡvāni bheṣajā,

agnīm ca viḡvāḡaṁbhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramanī, purāṣṇīḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21° (The same) =

10.9.7° (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè máma,
jyók ca sūryam dṛçé.

10.57.4° (Bandhu Gopāyana, &c.; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dākṣāya jivāse,
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4; 9.4.6; 91.6; 10.37.7; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kim ca duritām máyi,
yád vāhām abhidudrōha yád vā çepā utāntam.
āpo adyānv acāriṣam rāsena sām agasmahi,
pāyasvān agna ā gahi tām mā sām sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.3^b, īçānam vāryānam; 10.9.5^a, īçānā vāryānam; 8.71.13^b, īçe yó vāryānam.

[1.24.8^b, sūryāya pānthām ānvetaṁ u: 7.44.5^b, ṛāsya pānthām, &c.]

1.24.9° (Çunaḥçepa Ājigarti, alias Devarāta; to Varuṇa)

çatām te rājan bhiṣajāḥ sahāsrām urvī gabhīrā sumatiḥ te astu,
bādhasva dūrē nīrṛtiṁ parācāiḥ kṛtām cid enaḥ prā mumugdhy asmāt.

6.74.2° (Bharadvāja; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣtīm āmivā yá no gāyam avivéça,
āré bādhetām nīrṛtiṁ parācāir asmé bhadrá sauçravasāni santu.

Cf. bādhetām dūrām nīrṛtiṁ parācāiḥ, AV. 6.97.2°; 7.42.1°; āré bādhasva nīrṛtiṁ parācāiḥ, MS. 1.3.39°; 45.6; KS. 4.13°; and also, ārac chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)
amī yā ṛkṣā nihitāsa uccā nāktam dādṛṣe kūha cid divēyuh,
ādabdhāni vāruṇasya vratāni vicākaṇac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācyā ; to Viṣve Devāḥ,
here Adityas)

aryamā no āditir yajñīyasō 'dabdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paṇumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)
vēdā yō vinām padām antārikṣeṇa pātataṁ,
vēdā nāvāḥ samudrīyaḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣṇayāvāno vahanty antarīkṣeṇa pātataḥ,
dhātāra stuvaté vāyaḥ.

10.136.4^a (Vṛṣṇaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacaḥkaṇat,
mūnir devāsya-devasya sāukṛtyāya sākḥā hitāḥ.

For samudrīyaḥ, 1.25.7^a, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○.

1.25.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)
nī śasāda dhṛtāvratō vāruṇaḥ pastyāśv ā,
sāmraṇyāya sukrātūḥ.

8.25.8^b (Viṣvamanas Vaiyaṇva ; to Mitra and Varuṇa)
ṛtāvānā nī śedatuḥ sāmraṇyāya sukrātū,
dhṛtāvratā kṣatriyā kṣatrām ācatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the vivid stanza in the form of an unanswered riddle, 8.29.9, sūdo dvā ekrāte upamā divī samrājā sarpiṛasutī, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahādhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rīg-Veda, vol. ii, p. xxvi.

1.25.11^b (Çunaçcepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhuta cikitvān abhi paçyati,

ḥṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (Vatsa Kāṇva ; to Indra)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, Ved. Stud. iii. 56.

[1.25.11^c, ḥṛtāni yā ca kārtvā : 8.63.6^b, ḥṛtāni kārtvāni ca.]

1.25.15^b (Çunaçcepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (Vimada Āindra, or somebody else ; to Indra)

ihā çrutā indro asmé adyā stāve vajry çaiṣamaḥ,

mitrō ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūreṣv* : 'Der sich unter den menschen vollkomme herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rīgveda-Kommentar, p. 5.

1.25.20^b (Çunaçcepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gmac ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (Atri Bhāuma ; to Indra)

çūsmāso yé te adrivo mehanā ketasāpāḥ,

ubhā devān abhiṣṭaye divāç ca gmac ca rājataḥ.

Grassmann, to 5.38.3 (following Sāyana) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyana, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyataḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémān no adhvarām yaja.

1.26.4^{b+c} (Ṣunahṣepa Ājigarti, &c. ; to Agni)
 ā no barhī riçādaso vāruṇo mitró aryamā,
 sídantu mānuṣo yathā.

1.41.1^b (Kāṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yān rákṣanti prācetaso vāruṇo mitró aryamā,
 nū cit sá dabhyate jānaḥ.

4.55.10^b (Vamadeva ; to Viṣve Devāḥ)
 ॥ tāt sú naḥ savitā bhāgo ॥ vāruṇo mitró aryamā,
 índro no rūdhasā gamat.

4.55.10^a

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viṣve hī viçvāvedaso vāruṇo mitró aryamā,
 vratā padéva saçcīre ॥ pānti mártyañ riṣāḥ. ॥

1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva ; to Ādityāḥ)
 ॥ tāt sú naḥ savitā bhāgo ॥ vāruṇo mitró aryamā,
 ॥ çarma yachantu saprátho yád imahe. ॥

4.55.10^a

8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viṣve Devāḥ)
 vāruṇo mitró aryamā smādrātiṣāco agnāyāḥ,
 pátnivanto vāsaṭkṛtāḥ.

8.83.2^b (Kusidin Kāṇva ; to Viṣve Devāḥ)
 té naḥ santu yújaḥ sādā vāruṇo mitró aryamā,
 vṛdhūsaç ca prācetasāḥ.

9.64.29^a (Kacyapa Mārīca ; to Pavamāna Soma)
 hinvanó hetṛbhīr yatā ā vájam vājy ākramīt,
 sídanto vanūso yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, SBE. xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūso does not mean 'nach dem streit', though it may mean 'striving'; as regards Pet. Lex., 'Kampfbereite' is open to similar criticism. I believe that vanūso means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indrasya) vanve vanūso haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c.—The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b}; cf. vāruṇa mitrāryaman, under 5.67.1^c; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrva hotar asyā no māndaśva sakhyāśya ca,
imā u śū ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū ṇrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.
2.6.1^c (Somahuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vanēḥ,
imā u śū ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
viçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rahugana ; to Soma)
imām yajñām idām vāco jujuṣāṇā upāgahi,] 1.91.10^b
sōma tvām no vṛdhē bhava.
10.150.2^a (Mṛṇṭika Vasiṣṭha ; to Agni)
imām yajñām idām vāco jujuṣāṇā upāgahi,] 1.91.10^b
mārtasas tvā samidhāna havāmahe mṛṇṭikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarājānām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.1^{cd-4^{cd}}, ulūkhalasutanām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariṣcandra, or [Adhiṣavana-]
carmapraçaṇsā)
ūc chiṣṭām camvōr bhara sōmaṁ pavitra ā sṛja,
nī dhehī gōr ādhi tvacī.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭārām sōmaṁ pavitra ā sṛja,
punīhīndrāya pātave.] 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādriḥḥiḥ sūtām sōmāṁ pavitra ā sṛja,
 [punihindrāya pātave.]

ॐ 9.16.3°

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōṣv āçveṣu çubhrīṣu saḥāsreṣu tuvīmagma.

2.41.16^c (Gṛtsamada; to Sarasvatī)
 āmbitame nādr̥tame dēvitame sārāsvatī,
 apraçastā iva smasī prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çaṁsaya =
 2.41.16, apraçastāḥ : prāçastim kṛdhi.

[1.29.2^a, çiprin vājānām pate : 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yō na idām-idam purā prā vāsya ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥṣepa Ājigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvāt sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakrataḥ indra viçvāni dhunusē,
 rayīm nā sunvatē saccā sahasrīṇibhir ūtibhir [devī jānītry ajījanad
 bhadrá jānītry ajījanat.]

ॐ refrain, 10.134.1^{ref}-6^{ref}

1.30.9^a (Çunaḥṣepa Ājigarti, &c.; to Indra)
 ānu pratnāsyaūkasō huvē tuvīpratīm nāram,
 yām te pūrvam pitā huvē.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra)
 ānu pratnāsyaūkasāḥ priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥṣepa Ājigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākḥe vaso jaritṛbhyah.

3.51.6^d (Viçvāmitra; to Indra)

túbhyaṁ brāhmaṇi gira indra túbhyaṁ satrá dadhire harivo juṣásva,
bodhy āpír ávaso nūtanasya sákhe vaso jartíḥbhyo váyo dhāḥ.

8.71.9^c (Suditi Āngirasa and Purumīḥa Āngirasa; to Agni)

sá no vásva úpa másy ūrjo napān máhinasya,
sákhe vaso jaritíḥbhyāḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritíḥbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥṣepa Ājigarti, &c. ; to Aṣvins)
samānáyojano hí vām rátho dasrāv ámartyaḥ,
samudré aṣvinéyate.

5.75.9^d (Avasyu Ātreya; to Aṣvins)

ábhūd uṣá rūcatpaçur ágnír adhāyy ṛtvíyāḥ,
áyoji vām vṛṣanvasū rátho dasrāv ámartyo
ḥmádhvi máma çrutam hávam.]

refrain, 5.75.1^c—9^c

1.30.19^b (Çunaḥṣepa Ājigarti, &c. ; to Aṣvins)
ny aghnyasya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyām anyád iyate.

5.73.3^b (Pāura Atreya; to Aṣvins)

irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájaṁsi dryathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Fischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥṣepa Ājigarti, &c. ; to Uṣas)
vayám hí te ámanmahy ántād á parākát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gávām ṛtávarī,
sákhabhud aṣvinor uṣāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Fischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Fischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *āve nā* in 1.30.21 imitates *āveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c.; to Uṣas)
tvām tyébhir ā gahi vūjebhir dubitar divaḥ,
asmé rayīm ní dhāraya.

10.24.1^c (Vimada Āindra, or others; to Indra)
[indra sōmam imām piba, mādhumantaṁ camū sutām, cf. 8.17.1^b
asmé rayīm ní dhāraya ví vo mādē sahasrīṇaṁ purūvaso vívakṣase.

Cf. the pāda, guddhó rayīm ní dhāraya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa; to Agni)
tvām no agne sanāye dhānānām yaçasaṁ kārūṁ kṛṇuhi stāvānaḥ,
ṛdhyāma karmāpāsā nāvena devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa; to Pavamāna Soma)
indav indrāya brhaté pavasva sumṛṇikó anavadyó riçádāḥ,
bhārā candrāṇi grṇaté vásūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayasya Āṅgīrasa; to Brhaspati)
[indro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇat saptá síndhūn, devāir dyāvāpṛthivī prāvataṁ naḥ.
cf. 10.67.12^a
cf. 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam: 2.21.3^d, indrasya vocaṁ prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa; to Indra)
vr̥ṣāyāmāṇo 'vr̥ṇīta sōmaṁ trikadrūkeṣv apibat sutásya,
ā sūyakaṁ maghāvādatta vājram āhann enaṁ prathamajām āhīnām.

2.15.1^c (Grtsamada; to Indra)
prá ghā nv āsya maható mahāni satyā satyāsya kārāṇāni vocam,
trikadrūkeṣv apibat sutásyāsyā mādē āhim indro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā āpfç amuyā çāyante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam āvāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Gṛtsamada ; to Indra)

īyāḥ saptáraçmir vṛṣabhās tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhinām āsphurad vājrabāhur dyām āróhantañ sá janāsa indrah.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tā babhūva : 1.141.9^d, arān ná nemīḥ paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilībçasya dṛlḥā vi çṛṅgīnam abhinac chūsṇam indrah,
yāvat táro maghavan yāvad ójo vājreṇa çātṛum avadhīḥ prtanyúm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvó yāvad ójo yāvan náraç cáksasā dīdhyānāḥ,
çucīm sómam çucipā pātam asmé indravāyū sādatan̄ barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic inspidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiraṇyastūpa Āṅgīrasa; to Indra)

āvaḥ kṛtsam indra yāsmiñ cākān prāvo yūdhyantaṁ vṛṣabhāṁ dāḡadyum,
caphācyuto reṇūr nakṣata dyām ūc chvāitreyo nṛṣūhyaya tasthāu.

1.174.5^a (Agastya; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū rjṛā vātasyāḡvā,
prā sūraḡ cakrām vṛhatāḡ abhīke, 'bhī spṛdho yāsiṣad vājrabāhuḡ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra)

tvām rāthanā prā bharo yodhām ṛṣvām āvo yūdhyantaṁ vṛṣabhāṁ
dāḡadyum,

tvām tūgraṁ vetasāve sácāhan tvām tūjīm gṛṇāntam indra tūtoḡ.

See Geldner, Ved. Stud. ii. 171; Rigveda-Kommentar, p. 7; and cf. under 1.174.5^c.

1.34.10^b (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā gāchataṁ hūyāte havir mādhvah pibataṁ madhupébhir āsábhiḡ,
yuvor hí pūrvaṁ savitōśāso rātham ṛtāya citrām ghṛtāvantaṁ īṣyati.

4.45.3^a (Vāmadeva; to Aṇvins)

mādhvah pibataṁ madhupébhir āsábhir utā priyāṁ mādhone yuñjā-
thām rātham,

ā vartanīm mādhunā jinvathas pathó dṛtīm vahethe mādhumantaṁ aṇvinā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda expanded gloatingly into the theme of the four pādas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, Ved. Myth. i. 239 ff.

[1.34.11^a, ā nāsatyā tribhīr ekādaḡāir ihā: 8.35.3^a, viḡvāir devūis tribhīr, &c.]

1.34.11^{cd} (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā tribhīr ekādaḡāir ihā, devébhir yātaṁ madhupéyam aṇvinā,

cf. 1.34.11^a

prāyus tāriṣtaṁ ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjaṁ vahataṁ aṇvinā yuvām, mādhumatyā naḡ kācayā mimik-
ṣataṁ,

cf. 1.92.17^c

prāyus tāriṣtaṁ ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ
sacābhuvā.

1.34.12^d (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

ā no aṇvinā trivṛtā rāthenārvāñcam rayīm vahataṁ suvīram,
cṛpṇvāntā vām āvase johavīmi vṛdhé ca no bhavataṁ vājasātāu.

1.112.24^d (Kutsa; to Aṇvins)

āpnasvatīm aṇvinā vūcam asmé kṛtām no dasrā vṛṣapā manīṣām,
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavataṁ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the Pet. Lexicons and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthēna: 4.44.5^b, hiranyāyena suvītā rāthēna; 8.5.35^a, hiranyāyena rāthēna.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatih savitā, &c.]

[1.35.8^d, dādhad rātnā dāṇṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvaprthivī antār iyate: 1.160.1^c, sujanmanī dhiṣāṇe antār iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto āsuraḥ sunthāḥ sumṛīkāḥ svāvāḥ yātv arvāḥ,
apasēdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣivat Dairghatamasa, son of Uçig; to Aṇvins)

ā vām rātho aṇvinā aṇvinā patvā sumṛīkāḥ svāvāḥ yātv arvāḥ,

yó mārtyasya mánaso jāvīyān trivandhuró vṛṣaṇā vātaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛīkā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jāvīyān trivandhuró vṛṣaṇā yás tricakrāḥ,
yēnopayāthāḥ sukṛto duroṇām tridhātunā patatho vīr ná paṇāṣiḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti doṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣā ca no ādhi ca brūhi deva: 1.114.10^c, mṛṇā ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dutām vṛṇīmahe: 1.12.1^a, agnīm dutām vṛṇīmahe; 1.44.3^a, adyā dutām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viçvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitró aryamā: 1.40.5^c, yásminn indro vāruṇo, &c.; 7.66.12^c, yād óhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yéna cáṣṭe vāruṇo, &c.; 8.26.11^c, sajóṣasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyú vāruṇo, &c.; 10.92.6^c, tébhiç caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viçām asi,

tvé viçvā sámgaṭāni vratā dhruvā yāni devā ākr̥ṇvata.

1.44.9^b (Praskaṇva Kāṇva; to Agni)
pātir hy adhvarāṇām āgne dūtó viçám ási,
uṣarbūdha á vaha sómapitaye devān adyá svardṛṣaḥ.

For 1.44.9^a cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura; to Agni)
tām ghem itthā namasvīna ūpa svarājam āsate,
hōtrābhir agnīm mānuṣaḥ sām indhate titirvāṇso āti srīdhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra)
tām ghem itthā namasvīna ūpa svarājam āsate,
ārthaṁ cid asya sūdhitaṁ yād étava āvartāyanti dāvāne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hōtrābhir agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura; to Agni)
ghnānto vrtrām ataran ródasi apá urú kṣáyāya cakrire,
bhúvat kāṇve vīṣā dyumny áhutaḥ krándad ácvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha; to Mitra and Varuṇa)
yó brāhmaṇe sumatīm āyájate [vájasya sātāu paramásya rāyāḥ,
sīkṣanta manyūm maghāvāno arýá urú kṣáyāya cakrire sudhātu. cf. 4.12.3^b

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura; to Agni)
yám tvā devāso mánave dadhúr ihá yájiṣṭhaṁ havyavāhana,
yám kāṇvo mēdhyaṭithir dhanaspṛtām yám vīṣā yām upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva; to Agni)
staviṣyāmi tvām ahām viçvayāmṛta bhojana,
āgne trātāram amītaṁ miyedhya yájiṣṭhaṁ havyavāhana.

7.15.6^c (Vasiṣṭha Maitravaruṇi; to Agni)
sémām vetu vāsaṭkṛtim agnir juṣata no girāḥ,
yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva; to Agni)
īḷe girá mánurhitaṁ yám devā dūtīm aratīm nyeriré,
yájiṣṭhaṁ havyavāhanam.

[1.36.12^d, sá no mṛṣa mahān asi: 4.9.1^a, āgne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura; to Agni)
ūrdhvó naḥ pāhy ānhaso ní ketūnā viçvaṁ sām atrīṇaṁ daha,
kṛdhí na ūrdhvān carāthāya jīvāse vidá devēṣu no dūvaḥ.

1.172.3^c (Agastya; to Maruts)
tṛṇaskandásya nú viçāḥ pári vr̥ṅkta sudānavaḥ,
ūrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura; to Agni)

pāhī no agne rakṣásah pāhī dhūrtér ārāvṇah,
pāhī rīṣata utá vā jīghānsato bhādhbhāno yáviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi; to Agni)

pāhī no agne rakṣáso ájuṣtāt pāhī dhūrtér áraruṣo aghāyóh,
tvā yujá prtanāyúṇr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇah (catalectic dipody) cleverly takes the place of áraruṣo (— — —). In 8.60.10^a, pāhī viṣvasmād rakṣáso ārāvṇah, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura; to Maruts)

prá vaḥ cārdhāya ghṛṣvaye tveśādyumnāya ṣuṣmīne,
deváttaṁ bráhma gāyata.

8.32.27^c (Medhatithi Kaṇva; to Indra)

prá va ugrāya niṣṭurē 'śālāya prasakṣīne,
deváttaṁ bráhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4; 6.10.1; 16.22; 8.19.7; 62.16; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom: see Grassmann, ii. 40; Ludwig, 673; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive: 'Eurer kúnen sehar, von blendender herlichkeit, der kraftvollen, soll ein von den güttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition: 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den góttēn entnommene brahma euren gewaltigen', &c. Grassmann: 'Auf euren starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlám vaḥ cārdho (5^b, kṛlám yác chārdho) mūrutam.

[1.37.8^c, bhiyá yámeṣu réjate (sc. prthiví) : 8.20.5^c, bhúmir yámeṣu réjate.]

1.37.11^c (Kaṇva Ghāura; to Maruts)

tyám cid ghā dirghám prthúm mihó nápatam ámr̥dhram,
prá cyāvayanti yámabhiḥ.

5.56.4^d (Çyāvaçva Ātreya; to Maruts)
 nī yé riṇānty ōjaśa vṛthā gāvo nā durdhūrah,
 āgmānaṁ cit svaryāṁ pārvataṁ girīm prā cyāvayanti yāmaḥbhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āgmānaṁ cit svaryāṁ (also 5.30.8^a), 'the heavenly stone' may be lightning; pārvataṁ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marúto mihāṁ prā vepayanti pārvatān, yād yāmaṁ yānti vāyābhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghaura; to Maruts)
 marúto yād dha vo bálaṁ jānāṁ acucyavītana,
 girīṁ acucyavītana.

8.7.11^a (Punarvatsa Kaṇva; to Maruts)
 marúto yād dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghaura; to Maruts)
 kād dha nūnāṁ kadhapiyaḥ pitā putrāṁ nā hāstayoh,
 dadhidhivē vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kaṇva; to Maruts)
 kād dha nūnāṁ kadhapiyo yād indram ājahātana,
 kō vaḥ sakhitvā chate.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Agvins' epithet adhapiyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhivā* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān ví viñcanti vānaspātīn,
pró ārata maruto durmāda iva dēvāsaḥ sārvaṃ yā viṇā.

5.26.9^c (Vasūyava Atreyāḥ; to Viṣve Devāḥ)
édām marúto aṇvīnā mitráḥ sīdantu vāruṇaḥ,
dēvāsaḥ sārvaṃ yā viṇā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marúto mīhaṃ prā vepayanti pārvatān,
yád yāmaṃ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rátheṣu pṛṣṭatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣṭatīr ayugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣṭatīr ayugdhvam, prāṣṭīr vāhati rōhitaḥ, cf. 1.39.6^a
ā vo yāmāya pṛthivī cid aṇrod ābībhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣām pṛṣṭatī rāthe prāṣṭīr vāhati rōhitaḥ,
yānti ubhrā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣṭatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaḥ*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyō 'eṣā tu marutām*. The word *prāṣṭī* (*pra* + *sti*, like *abhiṣṭī*, *ūpastī*, and *pāriṣṭī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρῶστος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vāhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇmahe: 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)
tvām id dhī sahasas putra mātya upabrūtē dhanē hitē,
suvṛyam maruta ā svāvyam dādhta yō va acakē.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhanē hitē,
indram nā vṛtratūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)
yō vāghāte dādāti sūnāram vāsu sā dhatte āksiti ṛvāḥ,
tāsmāi ilām suvīram ā yajāmahe supratūrtim aneḥāsam.

5.34.7^b (Samvarana Prajāpatya; to Indra)
sām m paṇér ajati bhōjanam muṣē vī dācūṣe bhajati sūnāram vāsu,
durgō canā dhriyate viṣva ā purū jāno yō asya tāviṣim ācukrudhat.
8.103.5^b (Sobhari Kaṇva; to Agni)
sā dṛdhō cid abhi trṇatti vājam ārvatā sā dhatte āksiti ṛvāḥ,
tvē devatrā sādā purūvaso [viṣvā vāmāni dhīmahe.] 5.82.6^a
9.66.7^c (Çatañ Vaikhānasāḥ; to Pavamāna Soma)
prā soma yāhi dhūrayā sutā indraya matsarāḥ,
dādhanō āksiti ṛvāḥ.
3.9.1^d (Viṣvāmītra Gāthina; to Agni)
sākhāyas tvā vavṛmahe [devām mātāsa ūtāye,] 1.144.5^b
[apām nāpātām snbhāgām sudīditīm] supratūrtim aneḥāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvāñ (sc. āgne) hi supratūrti asi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitró aryamā: see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura; to Brahmanaspati)

úpa kṣatráṁ pñicita hānti rájabhir bhayé cit suksítin dadhe,
náśya vartá ná tarutá mahādhané nárbhe asti vajríṇaḥ.

6.66.8^a (Bharadvāja; to Maruts)

nāśya vartá ná tarutá nv āsti māruto yám ávatha vājasātau,

^{cf.} 6.66.8^b

toké vā gōṣu tánaye yám apsu, sá vrajáñ dārtá párye ádha dyóḥ.

^{cf.} 6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatráṁ, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati: Indra = Purohita: Rájan (Maghavan). It does not seem possible to determine the chronology of the repeated pádas.

1.41.1^b: 1.26.4^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b—7^b, vāruṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura; to Varuṇa, Mitra, Aryaman)

yám bāhúteva píprati pánti mártyaṁ riṣáh,
ářiṣṭaḥ sárva edhate.

5.52.4^d (Çyāvāḡva Ātreya; to Maruts)

marútsu vo dadhmāhi stóman yajñám ca dhṛṣṇuyá,

^{cf.} 5.52.4^b

viḡve yé mánuṣā yugá pánti mártyaṁ riṣáh.

5.67.3^d (Yajata Ātreya; to Mitra and Varuṇa)

viḡve hí viḡvāvedaso vāruṇo mitró aryamā,

^{cf.} 1.26.4^b

vratá padéva saḡcire pánti mártyaṁ riṣáh.

8.27.16^d (Manu Vāivasvata; to Viḡve Devāḥ)

prá sá ksáyam tirate ví mahír iso yó vo várāya dácati,

^{cf.} 7.59.2^{cd}

prá prajábhir jayate dhármanas páry, ářiṣṭaḥ sárva edhate. ^{cf.} 6.70.3^c

10.63.13^a (Gaya Plāta; to Viḡve Devāḥ, here Ādityas)

áriṣṭaḥ sá mārto viḡva edhate, prá prajábhir jāyate dhármanas pári,

^{cf.} 6.70.3^c

yám ādityāso náyathā sunthrbhir áti viḡvani duritá svastāye.

In 10.63.13^a, ářiṣṭaḥ sá mārto viḡva edhate, we have an imperfect páda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the páda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [mārto viḡ]va edhate is obviously a mechanical extension of ářiṣṭaḥ sárva edhate; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viḡva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viḡvam tokám utá tmānā: 8.84.3^c, ráksā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)
yāthā no mitró váruṇo yāthā rudráç cīketati,
yāthā viçve sajośasaḥ.

3.4.6^c (Viçvāmītra Gāthina ; Aprī, to Uśāsā-Nakta)
ā bhādamāne uśāsā ūpake utā smayete tanvā vírūpe,
yāthā no mitró váruṇo jújośad indro marútvān utā vā máhobhiḥ.

From the point of view of metre the repeated páda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)
jūsto hí dūtó āsi havyavāhanó 'gne rathír adhvarāṇām,
sajūr aḡvibhyām uśāsā suvíryam asmé dhehi çrávo bṛhát.] 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)
tvām asi praçáśyo vidátheṣu sahanitya,
ágne rathír adhvarāṇām.

The páda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo bṛhát.

[1.44.3^a, adyí dūtám vṛṇímahe : 1.12.1^a, agnín dūtám vṛṇímahe ; 1.36.3^a, prá tvā dūtám vṛṇímahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanaḥ ;
8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótāraṁ viçvávedasam.

1.44.9^b : 1.36.5^b, ágne dūtó viçám asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)
ní tvā yajñásya sādhanam ágne hótāram ṛtvijam,
manuṣvād deva dhīmahi práçetasāṁ jīrāṁ dūtám ámartyam.

3.27.2^b (Viçvāmītra ; to Agni)
īle agnín vipaçcītaṁ girá yajñásya sādhanam,
çruṣṭívānaṁ dhītívānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)
kāṇvā indraṁ yád ákrata stómāir yajñásya sādhanam,
jámi bruvata áyudham.

8.23.9^b (Viçvamanas Vāiṣya; to Agni)
 ṛtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3; 1.45.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 ṛṇvāntu stōmam marūtaḥ sudānavo agnījīhvā ṛtāvḍhaḥ,
 pībātu sōmam vāruṇo dhṛtāvratō 'ṣvibhyām uśāsā sajuh.

7.66.10^b (Vasiṣṭha; to Ādityah)
 bahāvah sūracakṣaso 'gnījīhvā ṛtāvḍhaḥ,
 trīṇi yé yemúr vidāthāni dhītibhir viçvāni pāribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra; to Viçve Devah)
 divākṣaso agnījīhvā ṛtāvḍhā ṛtāsya yōnim vimṛānta āsate,
 dyām skabhitvy āpā ā cakrur ojasā yajñām janitvī tanvī nī māmrjuh.
 5.51.8^b (Svastyātreyā Ātreyā; to Viçve Devah)
 sajuh viçvebhir devébhir aṣvibhyām uśāsā sajuh,
 ā yāhy agne atrivāt sūtē rana. 5.51.8^{c=10}

The pāda aṣvibhyām uśāsā sajuh suits best in 5.51.8, because Agni, the Aṣvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnījīhvā ṛtāvḍhaḥ, 10.65.7^a, is a secondary and later expansion of agnījīhvā ṛtāvḍhaḥ.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 ṛājantam adhvarāṇām, agnīm çukrēṇa çocīṣā. 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva; to Aṣvins)
 ā vām viçvābhir utībhiḥ, priyāmedhā ahūṣata, 7.24.4^a
 ṛājantāv adhvarāṇām, aṣvinā yāmahūtiṣu. 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Aṣvins)
 ā vām viçvābhir utībhiḥ, priyāmedhā ahūṣata, 7.24.4^a
 tā vartir yātam ūpa vṛtābarhiṣo juṣṭam yajñām diviṣṭiṣu.

For the most recent discussion of the āx. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, ṛājantam adhvarāṇām; 8.8.18^b, ṛājantāv adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukrēṇa çocīṣā: āgne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u śū çrudhī girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣu jantāvah,
çocṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
iḷayās tvā padé vayám ḷnábhā prthivyá ádhi,
jātavedo ní dhimāhy āgne havyāya vólhave.

ॐ 2.3.7^d

Cf. 5.14.3°, agním havyāya vólhave.

1.45.7° (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram ṛtvíjaṁ dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ víprā agne diviṣṭiṣu.

10.140.6° (Agni Pāvaka ; to Agni)
ṛtāvanāṁ mahiṣāṁ viçvadarçatam ḷagnīm sumnāya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyam mānuṣā yugá.

ॐ 3.2.5^a

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5°.

[1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçúṣe : 8.1.22^b,
devó mártāya dāçúṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá síndhumātaraṁ manotārā rayīṇām,
dhiyá devá vasuvídā.

8.8.12^b (Sadhvāṇsa Kāṇva ; to Açvins)
ḷpurumandrā puruvásuḷ manotārā rayīṇām,
stómaṁ me açvínāv imām abhí váhni anuṣātām.

ॐ 8.5.4^b

1.46.3° (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jurnāyām ádhi viṣṭápi,
yád vām rátho víbhiṣ pátāt.

8.5.22° (Brahmātithi Kāṇva ; to Açvins)
kadá vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṣteva devá násatyā vahatúṁ sūryāyāḷ, vacyānte vām kakuhā apsu jātā yugá jurnéva várupasya bhūreḷ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchámānāv āyātāṁ tricakreṇa vahatúṁ sūryāyāḷ . . . putráḷ pitārāv avṛṇīta pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṭā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṭdbhyo dhanuṣkṭdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this ṣatarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyāḥ gvanibhyaḥ ca vo nāmaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṭ and dhanuṣkṭ (dhanvakṭ); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)
ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ṇānti śād bhūtu vām āvaḥ.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṇvinā pibataḥ tirōahnyam dhattām rātnāni dāṇuṣe.]

☞ refrain, 8.35.22^c—24^c

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇaḥ sutāḥ sōma ṛtāvṛdhā,
māmēd ihā ṇṇatām hāvam.

For 1.47.1^d cf. dādhad rātnāni dāṇuṣe under 4.15.3, and the pādas, dādhad rātnā dāṇuṣe vāryāni, 1.35.8^d; and, dādhad rātnā vi dāṇuṣe, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva; to Aṇvins)
trivandhurēṇa trivīṭā supēśa rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanti adhvaré tēśām sū cṛṇutam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva; to Aṇvins)
ātaḥ sahāsranirṇijā rāthenā yātam aṇvinā,
vatsó vām mādhumad vácó 'cāṇstī kavyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva; to Aṇvins)

ṽyān nāsatyā parāvāti yád vā sthó ádhy āmbare,]

cf. 1.47.7^{ab}

ātaḥ sahāsranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva; to Aṇvins)
āṇvinā mādhumattamaṁ pātām sómam ṛtāvṛdhā,
āthādyā dasrā vāsu bíbhratā rátthe dācṇvāṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva; to Aṇvins)

yābhiḥ kāṇvam abhīṣṭibhiḥ prāvataṁ yuvām aṇvinā,

ṽtābhiḥ śv āsmān avataṁ cūbhas patī, pātām sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^e (Viṇvāmitra, or Jamadagni; to Mitra and Varuṇa)

ṽgṛṇānā jamádagninā, yónāv ṛtāsya sdatam,

cf. 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.19^e (Vasiṣṭha; to Mitra and Varuṇa)

ā yātaṁ mitrāvaruṇa juṣāṇāv āhutinī narā,

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnīka Vasiṣṭha; to Aṇvins)

ṽā nūnām yātam aṇvinācṇvebhiḥ prūṣitāpsubhiḥ,]

cf. a: 8.8.2^a; b: 8.13.11^b

ṽdāsra hiraṇyavartanī cūbhas patī, pātām sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva; to Indra and Vāyu)

ṽrāthēna prthupājasa, dācṇvāṇsam úpa gachatam,

cf. 4.46.5^a

indravāyū ihā gatam.

1.47.3^c, 6^a, āthādyā (6^a, sudāse) dasrā vāsu bíbhratā rátthe.

[1.47.4^b, mādhvā yajñām mimikṣatam: 1.22.3^c, tīyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva; to Aṇvins)

triśadhasṭhé barhīṣi viṇvavedasā mādhvā yajñām mimikṣatam,]

cf. 1.22.3^c

kāṇvāso vām sūtāsomā abhīdyavo yuvām havante aṇvinā.

8.5.17^e (Brahmatīthi Kāṇva; to Aṇvins)

jānāso vṛktābarhiṣo ṽhaviṣmanto arāṇkīṭaḥ,]

cf. 1.14.5^c

yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ śv āsmān avataṁ ṣubhas patrī : 8.59 (Val. 1.11).3^c, tābhīr daṣvānsam avataṁ, &c.]

1.47.5^d : 1.47.3^d ; 3.62.18^c ; 7.66.19^c ; 8.87.5^d, pātān sōmam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva : to Aṇvins)

yān nāsatyā parāvātī yād vā sthó ādhi turvāḇe,

āto ráthēna suvṛtā na á gataṁ sākām sūryasya raḇmībhiḥ.

8.8.14^{ab} (Sadhvaṁsa Kāṇva ; to Aṇvins)

yān nāsatyā parāvātī yād vā sthó ādhy āmbare,

átaḥ sahásranirñijā ráthēná yātam aṇvinā.

8.8.14^{ab}

1.137.2^e (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

imā á yātam índavaḥ sōmāso dādhyāḇirah, sutāso dādhyāḇirah,

utá vām uśāso budhī sākām sūryasya raḇmībhiḥ,

sutó mitráya varuṇāya pītāye cūrur ṛtāya pītāye,

1.137.2^e

5.79.8^c (Satyaḇravasa Átreya ; to Uśasa)

utá no gōmatr īṣa, á vahā duhitar divah,

5.79.8^c

sākām sūryasya raḇmībhiḥ cūkrāiḥ gōcadbhīr arcībhiḥ, sujāte aḇvasūnṛte,

refrain, 5.79.1^e—10^e

8.101.2^d (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucākṣasā nārā rájānā dīrghaḇrūtāmā,

5.65.2^b

tā bāhūtā ná dānsīnā ratharyataḥ sākām sūryasya raḇmībhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word āmbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀμ.α.ε.γ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ādhy āmbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ādhi turvāḇe in 1.47.7 by 'über dem Turvāḇa', he would have rendered, in accord with his usual habits, ādhy āmbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvāḇa verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ādhi turvāḇe and ādhy āmbare is obliterated.

The Nighaṇṭavas have played mischief with āmbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turvāḇe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvātī 'at a distance'. The enticement lies in the frequent contrast between parāvātī and arvāvātī; e.g. 8.97.4, yāc chakrāsi parāvātī yād arvāvātī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both āmbaram (sic) and turvāḇe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvātī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turvāḇe is beyond doubt an ethnical or geographical term, then āmbare also is the name of a people or a land ('Ye stand over Turvāḇa, or Ambara'). As such it occurs in the Bṛhatsaṁhitā and elsewhere. See Böhlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of āmbare. With āmbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇiyo vāhantu sāvanéd ūpa,
iṣaṁ pñicāntā sukṛte sudānava ā barhiḥ sīdataṁ narā.

8.4.14^{cd} (Devātithi Kāṇva; to Indra)

ūpa bradhnām vāvātā vīṣaṇā hārī indram apāsu vakṣataḥ,
arvāñcām tvā sāptayo 'dhvaraṇiyo vāhantu sāvanéd ūpa.

1.92.3^c (Gotama Rāhugaṇa; to Uṣas)

ārcanti nārī apāso nā viṣṭibhiḥ samānēna yōjanenā parāvātāḥ,
iṣaṁ vāhantiḥ sukṛte sudānave viṇvéd āha yājamanāya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ḥpibataṁ gharmanā mādhumantam aṇvinjā barhiḥ sīdataṁ narā,

8.87.2^a

ḥtā mandasānā mānuṣo duroṇā ā ni pātaṁ vēdasā vāyaḥ.

8.87.2^c

8.87.4^b (The same)

ḥpibataṁ sōmanā mādhumantam aṇvinjā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāyrdhānā ūpa suṣṭutīm divo gantām gaurāv ivēriṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇi* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (*arvāñcām tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātūḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā *barhiḥ sīdataṁ narā* (or, *sumāt*) cf. 1.142.7^d, *sīdataṁ barhī ā sumāt*.

1.47.9^{a+b} (Praskaṇva Kāṇva; to Aṇvins)

tēna nāsatyā gataṁ rāthēna sūryatvacā,

yēna ṣaṇvad ūhāthur dāṇuṣe vāsu ḥmādhvaḥ sōmasya pītāye.

8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva; to Aṇvins)

ḥrātho yō vām trivandhurō hīraṇyābhīṣur aṇvinā,

8.5.22^{ab}

pārī dyāvaprthivī bhūṣatī ṣrutās tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,

bhūji hīraṇyapeṣasā kāvi gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, *mādhvaḥ sōmasya pītāye*.

1.48.1^b (Praskaṇva Kāṇva; to Uṣas)

sahā vāmēna na uṣo vy ūchā dūhitar divaḥ,

sahā dyumnēna brhataḥ vibhāvāri rāyā devī dūsvatī.

5.79.3^b (Satyaçravasa Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy āuchaḥ sāhiyasi [satyaçravasi vāyyé,] [sūjāte āçvasūnṛte.]

☞ d : refrain, 5.79.1^d-3^d ; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripuṁ tāpāti sūro arcisā [sūjāte āçvasūnṛte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy āucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvāvatiṛ gómātīṛ viçvasuvīdo bhūri cyavanta vāstave,

úd iraya prāti mā sūnṛtā uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasī adhikṣiyānti purāvaḥ,

sā no bodhy avitrī marūtsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīdo does not occur in the language. The word is probably a haplogological contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōso vāsva īçise, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛṇoti sūnāri,

āpa dvēgo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvāḥ sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,

codayitrī maghónaḥ sūnṛtāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā ruçanto arcāyāḥ prāti bhadrá ādrkṣata,

sā no rayiṁ viçvāvāraṁ supēçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrkṣata gāvām sargā nā raçmāyaḥ,

oṣā aprā urū jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvām řṣayaḥ pūrva ūtāye juhūrē 'vase mahi,
sā na stómān abhi gr̥hihi rādhasósāḥ çukrēṇa çociśā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

yác cid dhī vām purá řṣayo juhūrē 'vase narā,
ā yātam aṇvinā gatam, ūpemām suṣṭutīm máma.

c : refrain, 8.35.22^c—24^c; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

ā dyām tanoṣi raçmibhir āntárikṣam urú priyám,
úṣaḥ çukrēṇa çociśā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pádas similar to úṣaḥ çukrēṇa çociśā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyā bhanúnā ví dvārāv ṛṇāvo diváh,
prá ño yachatād avrkām prthú chardīḥ prá devi gómātir řṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṇvins)

ū nūnām aṇvinā yuvām vatsásya gantam ávase,
prāsmāi yachatam avrkām prthú chardīr yuyutām yā áratayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15; see Oldenberg, ProL 262.—Unmetrical chardīḥ for earlier chadīḥ is, I take it, a later blend-word of chadīs and çarma which had arisen between the period of the composition of the hymns and that of the diaksuasis. See the full discussion of this point under 6.15.3.—Of the páda 8.27.4^d, yāntū no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhir ū gahi divāç cid rocanād ádhi,
vāhantv aruṇápsava ūpa tvā somíno gr̥hām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

ágne çárdhantam ā gaṇām piṣṭām rukmébhir añjībhiḥ,
viço adyā marútam áva hvaye divāç cid rocanād ádhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṇvins)

divāç cid rocanād ádhy ā no gantām svarvidā,
dhībhir vatsapracetasā, stómebhir havanaçrutā.

6.59.10^b

Cf. also the páda, divó vā rocanād ádhi 1.6.9^b, and related matter in 8.1.18; 7.7.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hí raçmibhir viçvam ābhāsi rocanām,
tām tvām uṣar vasūyāvo gr̥bhīḥ kāṇvā ahuṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkíd asi sūrya,
viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)

jajñānó hārīto vṛṣā viṣvam ā bhāti rocanām,

hāryaṣvo hārītaṁ dhātta āyudham ā vājraṁ bāhvōr hārīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viṣvam ā bhāsi rocanām : 1.49.4^b, viṣvam ābhāsi rocanām ; 3.44.4^b, viṣvam ā bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgīrobhīyo 'vṛṇor āpotātātraye ṣatādureṣu gātuvīt,
sasēna cid vimadīyāvaho vāsv ājāv ādrīm vāvasānāsya nartāyan.

9.86.23^d (Prçenayaḥ, alias Ajā Rṣiganāḥ ; to Pavamāna Soma)

ādrībhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviçān,

tvām nṛcākṣā abhavo vicakṣaṇa sōma gotrām āṅgīrobhīyo 'vṛṇor āpa.

Cf. 1.132.4^b, yād āṅgīrobhīyo 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhayo 'tithigvāya ṣāmbaram : 1.130.7^d, atithigvāya ṣāmbaram.]

[1.51.8^c, ṣākī bhava yājamānasya coditā : 10.49.1^c, ahām bhuvan yāja-
mānasya, &c.]

1.51.18^d (Savya Āṅgīrasa ; to Indra)

ādada ārbhām mahatē vacasyāve kakṣivate vṛeayām indra sunvatē,
ménābhavo vṛṣaṇaṣvāsyā sukrato viçvēt tā te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava ; to Indra)

viçvēt tā te sāvaneṣu pravācyā yā cakārtha maghavann indra sunvatē,
pārāvataṁ yāt purusaṁbhṛtām vāsv apāvṛṇoḥ ṣarabhāya ṣṣibandhave.

10.39.4^d (Ghoṣā Kākṣivati ; to Açvins)

yuvām cyāvānaṁ sanāyaṁ yāthā rātham pūnar yūvānaṁ carāthāya
takṣathuḥ,

niṣ ṭaugryām ūhathur adbhyaṣ pāri viçvēt tā vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, viçveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragācha.

[1.52.1^d, éndraṁ vavṛtyām āvase suvṛktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhīm nadivṛtam : 8.12.26^{ab}, yadā vṛtrām nadivṛtam
çāvāsā vajrinn āvadhīḥ.]

1.52.5^a, 14^c, abhi (14^c, nótā) svāvṛṣṭīm māde asya yūdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marútaḥ sāsminn ājáu viḡve devāso amadann ānu tvā,
vṛtrasya yād bhr̥ṣṭimātā vadhēna nī tvām indra prāty anām jaghānthā.

1.103.7^d (Kutsa ; to Indra)

tād indra prēva vīryām cakartha yāt sasāntām vājrenābodhayō 'him,
ānu tvā pātnīr hr̥ṣṭām váyaç ca viḡve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yé āmadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yā udfēindra devāgopāḥ sākḥāyas te çivātāmā āsāma,
tvām stoṣāma tvāyā suvīrā drāghīya āyuḥ pratarām dādḥānāḥ.

10.115.8^{cd} (Upastuta Vārṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsya vandate vīṣā vāk,
tvām stoṣāma tvāyā suvīrā drāghīya āyuḥ pratarām dādḥānāḥ.

[1.54.3^b, svākṣatram yāsya dhr̥ṣatō dhr̥ṣān mānaḥ : 5.35.4^c, svākṣatram te dhr̥ṣān mānaḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divō bṛhatāḥ sānu kopayō 'va tmānā dhr̥ṣatā çāmbaram bhinat,
yān māyīno vrandīno mandīnā dhr̥ṣāc chitām gābhastim açānīm pṛtanyāsi.

7.18.20^d (Vasiṣṭha Maitravaruṇi ; to Indra)

nā ta indra sumatāyo nā rāyah samcākṣe pūrvā usāso nā nūtnāḥ,
devakam cin mānyamānām jaghānthēva tmānā bṛhatāḥ çāmbaram bhet.

Ludwig, 453, renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005 : 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst !' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sā çēvṛdham ādhi dhā dyumnām asmé māhi kṣatram janāṣū indra tāvyam,
rākṣā ca no maghōnāḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viḡve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahō rāyē nr̥pate vājrabāhuḥ,
rākṣā ca no maghōnāḥ pāhī sūrīn aneḥāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudrīyaḥ prāti grbhnāti viçritā vármabhiḥ,
indraḥ sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanír mitrásya papratha indraḥ sómasya pītāye,
prāci vāçiva sunvaté mīmīta it.

Cf. indraḥ sómasya pītāye, under 1.16.3 ; and indra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ páriṇasaḥ sāmudraṁ ná sañcāraṇe saniṣyávaḥ,
pātim dākṣasya vidāthasya nū sáho girim ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasī áhinā budhnyēna stuvitá devī ápyebhir iṣtāiḥ,
samudrāṁ ná sañcāraṇe saniṣyávo gharmāsvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indraṁ siṣakty usāsam ná sūryaḥ : 9.84.2^d, indur siṣakty usāsam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yāt tiró dharúṇam ácyutaṁ rájó 'tiṣṭhipo divá átasu barhāpā,
svārmīḥe yān máda indra hársyāhan vṛtrāṁ nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭa yád vájraṁ súkṛtaṁ hiranyáyaṁ sahásrabhr̥ṣṭīm svápā ávartayat,
dhattá índro náry apānsi kártavé 'han vṛtrāṁ nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects náry apānsi to náryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svām ádma yuvámāno ajáras triṣv aviṣyānn atasēsu tiṣṭhati,
átyo ná pr̥sthāṁ prusitāsyā rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māṣā R̥ṣiganāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuṣ ca yásya pr̥thiví ca dhārmabhiḥ,
indrasya sakhyāṁ pavate vivévidat sómāḥ punanāḥ kalāçesu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lato, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xvi. 45, to 1.58.2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^a see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātājūto atasēsu tiṣṭhate vīthā juhūbhīh sīṇyā tuviṣvānīh,
trṣṣi yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāç carīṣṇv ārcīr vāpuṣām id ékam,
yād āpravitā dādhatē ha gārbhañ sadyāç cij jató bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótārañ sapṭā juhvó yājīṣṭhañ yām vāghátó vṛṇáte adhvarēsu,
agnīñ viçveṣāñ aratīñ vāsūnāñ saparyāmi prāyasā yāmi rátanam.

10.30.4^b (Kavaṣa Āiluṣa; to Apah, or Aponaptar)

yó anidhmó dīdayad apsv antār yām vipṛāsa īlāte adhvarēsu,
āpāñ napāñ mādhumatīr apó dā yābhīr indro vāvṛdhé vṛyāya.

3.54.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé śu ṇaḥ suvitāya prā bhūtam,
idām divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rátanam.

On the synonymy of roots *īd* and *vṛ* (*īd* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *īd*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[**1.58.8^a**, āchidṛā sūno sahaso no adyā: 4.2.2^a, ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣū dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vaiçvānara)

ā sūrye nā raçmāyo dhruvāso vaiçvānaré dadhire 'gnā vāsūni,
yā párvateṣv oṣadhiṣv apsú yā mánuseṣv āsi tāsya rája.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yā te dhāmāni divī yā pṛthivyām yā párvateṣv oṣadhiṣv apsú,
tēbhīr no viçvāñ sumānā āhejan rájan soma prāti havayā grbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vaiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthō yāt prthivyām yāt pārvateṣv ṣadhiṣv apṣū; iii. 22.2, āgne yāt te divi vāreṣv prthivyām yād ṣadhiṣv apṣv ā yajatra; 10.51.3, āchāma tvā bahudhā jātavedaḥ praviṣṭam agne apṣv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, ye krimayaḥ pārvateṣv vāneṣv ṣadhiṣv paśūṣv apṣv antaḥ.'

[1.59.5^c, rājā kṛṣṭinām asi mānuṣinām : 3.34.2^c, indra kṣitinām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiṣvānara)

divāç cit te bṛhatō jātavedo vaiṣvānara prā ririce mahitvām,

rājā kṛṣṭinām asi mānuṣinām, yudhā devēbhyo vārivaç cakartha. Cf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajūnāḥ sōman sāhase papātha prā te mātā mahimānam uvāca,

endra paprāthorv antāriksam yudhā devēbhyo vārivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhēndro mahnā vārivaç cakāra devēbhyah sātpatiç çarṣaniprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pāvako vāsuv mānuṣeṣu vāreṇyo hōtādhāyi vikṣū,

dāmūnā grhāpatir dāma ān agnir bhuvad rayipātī rayinām.

1.72.1^c (Parāçara Çaktya; to Agni)

nī kāvyā vedhāṣaḥ çāçvatas kar hāste dādāhāno nāryā purūṇi, Cf. 7.45.1^c

agnir bhuvad rayipātī rayinām satrā cakrāṇō amṛtāni vjēva.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Āgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devō yātu savitā surātno 'ntāriksaprā vāhamāno ūçvāḥ,
hāste dādāhāno nāryā purūṇi niveçāyāḥ ca prasuvāḥ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipātī rayinām.

[1.61.5^a, asmā id u sāptim iva çravyāyā : 9.96.16^c, abhi vūjam sāptir iva çravyāyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé māhi nāmo bharadvham āṅgūṣyaṁ cavaśānāya sūma,
yēnā naḥ pūrve pitāraḥ padajñā ārcanto āṅgirasō gā āvindaṇa.

9.97.39^c (Parācāra Čaktya; to Pavamāna Soma)

sā vardhitā vārdhanaḥ puyāmānaḥ sōmo mṛdhvān abhi no jyōtiṣāvit,
yēnā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, Concordance, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. Noten, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā uṣ is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in reference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyāṅgirasām ceṣṭāu vidāt sarāmā tānāyāya dhāsim,
bṛhaspātir bhinād ādrim vidād gāḥ sām usriyābhir vāvaçanta nāraḥ.

10.68.11^d (Ayāsa Āṅgirasā; to Bṛhaspati)

abhi gyāvām nā kṛcanebhir ācvaṁ nākṣatrebhiḥ pitāro dyām apiñcan,
rātṛyām tāmo ādadhur jyōtir āhan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vaka, or the Panis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanād evā tāva rūyo gābhastāu nā kṣīyante nōpa dasyanti dasma,
dyumān asi krātumān indra dhīraḥ gīkṣā caçivas tāva naḥ caçībhiḥ.

8.2.15^c (Medhatithi Kāṇva, and Priyamedha Āṅgirasā; to Indra)

mā na indra priyatnāve mā cārdhate pārā dah,
gīkṣā caçivaḥ caçībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvām ha tyád indra saptá yūdhyān pūro vajrin purukūtsāya dardah,
barhīr ná yāt sudāse vṛthā vārg aṅhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsva indraḥ satyāḥ samrād̐ dhántā vṛtrām vāriṇaḥ pūrāve kaḥ,
puruṣṭuta krátvā naḥ ṣaḍdhi rāyo bhakṣiṇyá té 'vaso dāivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pāru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11^b, vākṣassu rukmā maruto
ráthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam: 9.72.6^a, aṅṣum duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pāvakām vanīnam vicarṣaṇīm rudrāsya sūnūm havāsā gr̥ṇimasi,
rajastūram tavāsam mārutam gaṇām r̥jṣiṇām vṛṣaṇām ṣaccata ṣriyē.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntām mārutam bhrājadr̥ṣṭīm rudrāsya sūnūm havāsā
vivāse,

divāḥ ṣardhāya ṣucayo manīṣā girāyo nāpa ugrā aspr̥dhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utī maruto yām āvata: 1.166.8^b, pūr̥bhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prā nū sá mārtaḥ ṣavasā jānān āti tasthāu va utī maruto yām āvata,]

cf. 1.64.13^b

āravadbhir vājam bharate dhānā n̥bhīr ap̥ṛchyam krátum ā kṣeti pūṣyati.

2.26.3^b (Gṛtsamada ; to Brahmanaspati)

sá ij jānena sá viṣá sá jānmanā sá putrāir vājam bharate dhānā n̥bhīh,
devānām yāḥ pitāram āvivāsati ṣraddhāmanā haviṣā brāhmaṇas pátim.

10.147.4^d (Suedas Āairiṣi ; to Indra)

sá in nū rāyāḥ sūbhṛtasya cākanan mādam yó asya rānhyam ciketati,
tvāvṛdho maghavan dāṣvadhvaro makṣú sá vājam bharate dhānā n̥bhīh.

Group 9. Hymns 65-73, ascribed to Parāçara Çäktya

1.66.9, 10^d (Parāçara Çäktya ; to Agni)

tām vaç carūthā vayān vasatyāstān ná gūvo náksanta iddhām,
sindhur ná kṣōdaḥ prá nēir ānon návanta gāvaḥ svār dṛçīke.

1.69.9, 10^d (The same)

uṣō ná jārō vibhūvosrāḥ sámjñātarūpaç ciketad asmāi,
tmānā vāhanto dūro vy ṛṇvan návanta viçve svār dṛçīke.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10^a, pitūr ná putrāḥ krátum juṣanta : 9.97.30^e, pitūr ná putrāḥ krátubhir-
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^e, nákir asya prá minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.1.70.5, 6^a (Parāçara Çäktya ; to Agni)

sá hi kṣapāvān agnī rayīnām dāçad yó asmā áram sūktāiḥ,
etā cikitvo bhūmā ní páhi devānām jānma mártāṇ ca vidvān.

7.10.5^e (Vasiṣṭha Maitravaruṇi ; to Agni)

mandrām hótaram uçjo yáviṣṭham agnūḥ viça ṛlate adhvarésu,
sá hi kṣapāvān ábhavad rayīnām átandro dutó yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: 'The Uçjīs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çäktya ; to Agni)

máthid yád īm vibhṛto mātariçvā grhé-grhe çyetó jényo bhūt,
ád īm rājñe ná sáhyase sácā sánn á dutyān bhṛgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád īm viṣtó mātariçvā hótaram viçvāpsuṁ viçvādevyam,
ní yām dadhūr manuṣyēsu vikṣú svār ná citrān vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: vibhṛto in 1.71.4; viṣtó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣto; Ludwig, vi. 92, viṣpito, or viṣṛto, and, finally, viṣṭhito); see Oldenberg, SBE. xlv. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya; to Agni)

māno ná yó 'dhvanah sadyá éty ékah satrá súro vásva içe,
rājānā mitrávárūṇā supāṇī goṣu priyām amṛtaṁ rākṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçe Devāḥ,
here Savitar)

trīr ā divāḥ savitā soṣavīti rājānā mitrávárūṇā supāṇī,
āpaç cid asya ródasi cid urvī rātnam bhikṣanta savitīḥ savītya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya; to Agni)

mā no agne sakhyā pītryāṇi prā marṣiṣṭhā abhī viduṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purā tāsya abhiçaster ādhihi.

7.18.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

rūjeva hí janibhiḥ kṣéṣy evāva dyūbhir abhī viduṣ kavīḥ san,
piçā giro maghavan góbhir āçvāis tvāyatātāḥ çigīhi rayé asmān.

Ludwig, 266, to 1.71.10, translates the words abhī viduṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya; to Agni)

ní kāvya vedhāsaḥ çavatas kar hāste dādhanō nāryā purūṇi,
agnir bhuvaḍ rayipāti rayipām, satrá cakranō amṛtāni viçvā.

¶ 1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)

ā devó yātu savitā surātno 'ntariksaprā váhamāno āçvāḥ,
hāste dādhanō nāryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

See under 1.60.4^d.—See also the pāda, nṛvād dādhanō nāryā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvaḥ rayipāti rayīmān.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisro yād agne çarādas tvām ic chūcin ghr̥tēna çucayaḥ saparyān,
nāmāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjatāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñīyāni bhadrāyām te raṇayanta sām̐dr̥ṣṭāu.

See Hillebrandt, Ved. Myth. iii. 323, note; Pischel, Ved. Stud. i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', AV. xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmīn padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

sañjanānā ūpa sīdann abhijñū pātnivanto namasyān namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥa sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām in náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yāt tyagūm ubhāyāso āgman n̐aras tokāśya tānayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, Indra) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', Johns Hopkins University Circulars, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, SBE. xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svā very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, MS. 4.8.7 ; see the author, Am. Journ. Phil. xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) : 'hinegend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza : 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā yé viçvā svapatyūni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahná mahādbhiḥ pṛthivī ví tasthe mātā putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkūḥ kṛpṇānāso amṛtatvāya gātum,
 idām cin nū sūdanam bhūry eṣām yēna māsān āsiṣasann rtēna.

For 1.72.9 see Fischel, *Ved. Stud.* i. 217; Oldenberg, *SBE.* xlvī. 83, 86; *RV. Noten*, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krátvā nīpāti vṛjānāni viçvā,
 purupraçastō amātir nā satyā ātmēva çévo didhiṣāyō bhūt.

9.97.48^d (Kutsa Aṅgīrasa; to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvōḥ pūyāmānaḥ,
 apsū svādiṣṭho mādhumān rtāvā devō nā yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, *SBE.* xlvī. 88; Foy, *KZ.* xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word rtāvā (rtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nīpāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsādo nā virā anavadyā pātiḥṣṭeva nūri.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsādo nā virā mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer orde wont der allernürer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya; to Agni)

yān rāyē mātān sūśūdo agne té syāma mágghavāno vayān ca,
chāyēva viçvañ bhūvanam sisakṣy āpaprivān rōdasī antāriḥṣam.

10.139.2^b (Viçvāvasu Devagandharva; to Sūrya)

nṛcākṣā eṣā divó mādhyā āsta āpaprivān rōdasī antāriḥṣam,
sā viçvācīr abhi caṣṭe gṛhṭācīr antarī pūrvam āparam ca ketum.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mágghavāno vayān ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya; to Agni)

etā te agna ucāthānī vedho jūṣṭānī santu mánase hṛdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrāvo devābhaktān dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
ūc chocasva kṛṇuhī vāsyaso no, mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣya kṛṇuhī vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgana

1.74.8^c (Gotama Rāhūgana; to Agni)

utā bruvantu jantāva ūd agnir vṛtrahājani,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja; to Agni)

tām u tvā pāthyó vīṣā sám idhe dasyuhāntamam,
dhanamjayān rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yād agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgana; to Agni)

tvām jāmir jānānam āgne mitró asi priyāḥ,
sākhā sākhibhya īḍyaḥ.

9.66.1^c (Çatām Vāikhānasāḥ; to Pavamāna Soma)

pāvāsya viçvacarṣaṇe 'bhī viçvāni kāvya,
sākhā sākhibhya īḍyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhugaṇa; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé nī ca satsihā devāñih,
véši hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya; to Agni)

véši hotrām utā potrām jānānām mandhātāsi draviṇodū ṛtāvā,
svāhā vayām kṛnāvāmā havīṃsi devō devān yajatv agnir ārhan.

ॐ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233; xviii. 321; xx. 69; xxvii. 266; xxx. 317; Oldenberg, SBE. xlii. 98; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī; in 10.2.2 by the indicative āsī. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa; to Agni)

kathā dāṣemāgnāye kāmāi devājūṣocyate bhāmīne gñh,
yó mārtyeṣv amṛta ṛtāvā hótā yājiṣṭha it kṛpōti devān.

4.2.1^a (Vāmadeva Gāutama; to Agni)

yó mārtyeṣv amṛta ṛtāvā devō devēṣv aratir nidhāyi,
hótā yājiṣṭho mahnā cūcādhyāi havyāir agnir mānuṣa trayādhyai.

[1.77.4^d, vūjaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yā iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa; to Agni)

abhī tvā gótamā girā jātavedo vícarṣaṇe,
dyumnāir abhī prá ṇonumaḥ.

ॐ refrain, 1.78.1^c—5^c

4.32.9^a (Vāmadeva; to Indra)

abhī tvā gótamā girānūṣata prá dāvāne,
índra vūjāya ghñṣvaye.

6.16.29^b (Bharadvāja; to Agni)

suvíram rayīm á bhara jātavedo vícarṣaṇe,
jahí rákṣāṃsi sukrato.

ॐ 6.16.29^c

6.16.36^b (Bharadvāja; to Agni)

bráhma prajāvad á bhara jātavedo vícarṣaṇe,
ágne yád dīdāyad diví.

8.43.2^b (Virūpa Aṅgīrasa; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
ágne jānāmi suṣṭutīm.

We may render 1.78.1: 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlii. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^c—5^c). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit: 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnāir abhi prā ṇumaha.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yād im ṛtasya pāyasā piyāno nāyann ṛtasya pathibhi rājiṣṭhaiḥ,
aryamā mitrō vāruṇaḥ pārijmā tvācam pñicanty ūparasya yōnau.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛtē sā vindate yudhāḥ sugēbhīr yātī ādhvanāḥ,

aryamā mitrō vāruṇaḥ sārātayo yāni trāyante sajōṣasaḥ.

10.93.4^b (Tānva Pārtha ; to Viṣve Devāḥ)

lētē ghā rūjāno amṛtasya mandrā, aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11^b

kād rudrō nṛnām stutō marūtāḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

āgne vājasya gómata iṣānaḥ sahaso yaho,

asmé dhehi jātavedo māhi ṣrāvāḥ.

7.15.11^b (Vasiṣṭha Maitravaruni ; to Agni)

sā no rādhañsi ā bharéṇānaḥ sahaso yaho,

bhāgaḥ ca dātu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi ṣrāvo brhāt, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sā idhānō vāsuḥ kavīr agnīr iḷēnyo girā,

revād asmābhyam purvanīka dīdīhi.

10.118.3^b (Urukṣaya Āmahīyava ; to Agni Rakṣohan)

sā āhuto ví rocate 'gnīr iḷēnyo girā,

sruṇī prātīkam ajyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

ā no agne rayīm bhara satrāsāham vāreṇyam,

viṣvāsu pṛtsū duṣṭāram.

3.34.8^a (Viṣvāmitra ; to Indra)

satrāsāham vāreṇyam sahodām sasavāñsam svār apāḥ ca devīḥ,

śasāna yāḥ pṛthivīm dyām utémām, indram madanty ānu dhīrañāsaḥ.

cf. 3.32.8^c

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pṛtanāśāham rayīm . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 *satrāsāh* and *satrāsāhā* are invariably epithets of Indra : see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11 : *pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram, yó dūnāgo vanuṣyatā*, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa ; to Agni)

ā no agne sucetūnā rayīm viṇvāyupoṣasam,
māṇḍikām dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgnī yuvór āpi vāsu divyāni pāṛthivā,
ā na ihā prā yachataṁ rayīm viṇvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vícarsaṇir agnī rákṣāṁsi sedhati,
hótā grṇīta ukthyāḥ.

7.15.10^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)
agnī rákṣāṁsi sedhati cūkrācōir āmartyāḥ,
[cūciḥ pāvakā īdyāḥ.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^a.

1.80.1^e-16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa ; to Indra)

ādhi sūnāu ní jighnate vājreṇa ṣatāparvanā,
mandānā indro āndhasaḥ sākhibhyo gātum ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^e-16^e

8.6.6^b (Vatsa Kāṇva ; to Indra)
ví cid vṛtrāsya dódhato vājreṇa ṣatāparvanā,
ḡíro bibheda vṛṣṇínā.
8.76.2^c (Kurusuti Kāṇva ; to Indra)
ayám indro marútsakhā ví vṛtrāsyaḥbinac chīraḥ,
vājreṇa ṣatāparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va indrāya bṛhaté marúto brāhmārcata,
vṛtrám hanati vṛtrahā ṣatākratur vājreṇa ṣatāparvanā.

Note the correspondence of 8.6.3^a with 8.76.11^a, and also the occurrence of the expression *vṛtrāsya dódhataḥ* in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam : 8.55 (Val. 7).1^c, bhūríd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsraṁ sākāṁ arcata pāri śṭobhata viṇcatīḥ,

ṇatāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pāri sanisvanat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^e, mahāt tād asya pāuṣyam: 8.63.3^e, stuśé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrāsya tāviśm nir ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṣyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

☞ c: cf. 1.80.10^e; e: refrain, 1.80.1^e–16^e

4.18.7^d (Sāmvaḍa Indrāditi vāmadevānām)

kim u śvid asmāi nivīdo bhanantēndrasya vadyām didhiṣanta āpah,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad ví sindhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasāḥ ṇarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví sindhūn,

pāriṣṭhita atṛnad badbadhānāḥ sīrū indraḥ srāvitave prthivī.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivam rājāḥ: 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājō antāriṣam.]

1.81.5^d (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivam rājō] badbadhé rocanā divī,

☞ cf. 1.81.5^a

nā tvāvān indra kāc canā ná jātó ná janīṣyató [tī viḇvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

nā tvāvān anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aḇvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^d, ātīdām viḇvam bhūvanam vavakṣithācātṛ indra jānuṣā sanād asi, which again makes atī viḇvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^a, āti viçvaṁ vavakṣitha: 1.102.8^c, ātīdām viçvaṁ bhūvanam vavakṣitha.]

[1.81.8^a, āthā no 'vitā bhava: see under 1.91.9^a.]

1.81.9^{b+e} (Gotama Rāhugaṇa; to Indra)

etē ta indra jantāvo viçvaṁ puṣyanti vāryam,

antār hī khyō jānānam aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasucruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṁ puṣyanti vāryam,

tē hinviṛe tā invire tā iṣanyanti anuṣāg iṣam stoṭibhya ā bhara.

⁸³ 9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvām sindhūn āvāsro 'dharāco āhann āhim,

açatrūr indra jajñīṣe viçvaṁ puṣyasi vāryam [tām tvā pāri ṣvajāmahe
nābhantām anyakēṣām jyākā ādhi dhānavasu.]

⁶⁸ efg: refrain in 10.133.1 ff.

8.45.15^e (Triçoka Kāṇva; to Indra)

yās te revān ādācūriḥ pramamārṣa maghātṭaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṁ rayīm, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Fischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'These Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhugaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^c see under 8.21.13^b.

1.82.1^e-5^e, yōjā nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāvīṣṭhayā matī jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṣṭu kácavanta viprā nāvīṣṭhayā matī,

mahó vājīnāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprah nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuk-tavantaḥ tṛptāḥ cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svāyattadīptayo viprā medhāvinas nāvīṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susamīdṣaṁ tvā vayāṁ māvahan vandiṣimāhi,

prā nūnāṁ pūrnāvandhura stutó yāhi vācāṁ ānu jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susamīdṣaṁ tvā vayāṁ prāti paçyema sūrya,]

☞ cf. 10.37.7^d

vī paçyema nrcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jīvāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, sá sātvaabhiḥ prathamó, &c.]

[1.84.2^e, řṣīṇāṁ ca stutír ūpa: 8.17.4^b, asmākaṁ suṣtutír ūpa.]

SV. 2.380 reads řṣīṇāṁ suṣtutír ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vītrahan ráthanī yuktā te brāhmaṇā hārī,

arvācīnaṁ sú te máno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viṣvāmitra; to Indra)

arvācīnaṁ sú te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghátaḥ.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imām indra sutāṁ piba jyēṣṭham āmartyaṁ mādām,

çukráśya tvābhy ākṣaran dhārā řtāśya sūdane.

8.6.36^c (Vatsa Kāṇva; to Indra)

ā no yāhi parāvāto hāribhyāṁ haryatābhyāṁ,
imām indra sūtām piba.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām; 8.32.19^c, indra piba sūtānām; and, 10.24.1^a, indra sōmaṁ imām piba.

1.84.7^b (Gotama Rāhugaṇa; to Indra)

yā ēka id vidāyate vāsu mātāya dāṇuṣe,

īṇāno āpratiṣkuta indro aṅgā.

☞ 1.7.8^c

9.98.4^b (Ambarīṣa Vārsāgira, and Rjicvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cāṇvate vāsu mātāya dāṇuṣe,
indo sahasrīṇaṁ rayīm catātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mātāya dāṇuṣe, 1.45.8; and, devō mātāya dāṇuṣe, 8.1.22.

1.84.7^c, īṇāno āpratiṣkuta indro aṅgā: 1.7.8^c, īṇāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa; to Indra)

yāc cid dhī tvā bahūbhyā ā sutāvāṁ āvīvāsati,

ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kāṇvapa; to Indra)

īyāc chakrāsi parāvātī yād arvāvātī vṛtrahan,

☞ 8.13.15^{ab}

ātas tvā grbhir dyugād indra keṣibhiḥ sutāvāṁ ā vivāsati.

See under 1.7.8^c.

1.84.10^e–12^e, vāsuvr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa; to Indra)

tā asya pṛṇāyūvaḥ sōmaṁ cṛṇanti pṛṇayaḥ,

priyā indrasya dhenāvo vājraṁ hinvanti śāyakaṁ vāsuvr ānu svarājyam.

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṁ cṛṇanti pṛṇayaḥ,

jānman devānām viṇas triṣv ā rocané divāḥ.

☞ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥ṣadohanāḥ, i. e. 'flowing like a well'. In the light of the aṇvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛṇāyūvaḥ by sparṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ān. λεγ. pṛṇāyūvaḥ* (Padap. pṛṇāyūvaḥ). Note the pun: pṛṇāyūvaḥ:

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭu ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāṃ viṣas (thus! not viṣas) also remains unintelligible to me, even after the translations of Śāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)
ichānn āṇvasya yāc chirāḥ pārvateṣv āpaçritam,
tād vidac charyañvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathavīti Dārḥya)
eṣā kṣeti rāthavītir maghāvā gómātir ānu,
pārvateṣv āpaçritaḥ.

For 1.84.14 see Māx Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvád anyó maghavann asti marditā: 8.66.13^{a1}, nahī tvád anyāḥ
puruḥuta kác canā maghavann āsti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣitāso mahimānam āçata: 8.59 (Vāl. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatir āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatir
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)
çūrā ivéd yūyudhayo ná jāgmayaḥ çravyāvo ná pñtanāsu yetire,
bhāyante vigvā bhūvanā marúdbhyo rājāna iva tveṣāsamdr̥ço nārah.

1.166.4^c (Agastya Māitravaruṇi; to Maruts)
ā yé rājānsi tāviṣibhir āvyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante vigvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv rṣṭiṣu.

1.85.9^d, āhan vṛtrāṃ nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrāṃ nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómāti vrajé: 7.32.10^d, gāmat sá gómāti vrajé; 8.46.9^d;
51 (Vāl. 3).5^d, gaméma gómāti vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)
asyā vīrāsya barhiṣi sutāḥ sómo diviṣṭiṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva; to Indra)

pībéd indra marútsakhā sutám sómaṁ dívīṣṭiṣu,
[vājraṁ śiśāna ójasā.]

8.76.9^c

4.49.1^c (Pratiprabha Ātreya; to Viṣve Devāḥ)

idám vām āsyē havīḥ priyám indrābrhaspati,
ukthám mádaç ca çasyate.

For dívīṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa; to Maruts)

asyá çroṣantv ā bhūvo viçvā yáç carṣaṇír abhí,
sūram cit sasrúṣṇr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama; to Agni)

ācūm dutám vivāsvato viçvā yáç carṣaṇír abhí,
ā jabhruḥ ketúm āyávo bhṡgavānaṁ viçé-viçé.

5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

agne sáhantam ā bhara dyumnāsya prāsāhā rayim,
viçvā yáç carṣaṇír abhy āsā vījeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa; to Maruts)

sā hí svasṡt pṡsadaçvo yúvā gaṇò 'yā iṡānás táviṡiḥbhīr āvṡtaḥ,
ási satyá ṡṡayāvānedyo 'syā dhiyāḥ prāvitāthā viṡṡa gaṇāḥ.

2.23.11^c (Gṡṡsamada; to Brahmanaspati)

anānudo vṡṡabhó jágmir āhavám niṡṡapta čātruṁ pṡtanāsu sāsahīḥ,
ási satyá ṡṡayā brahmanas pata ugrāsya cid damitā viṡṡuharṡṡiṡaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7^d, viçve no devā āvasā gamann ihā: 10.35.13^c, viçve no devā āvasā gamantu.]

Cf. 1.107.2^a, ūpa no devā āvasā gamantu.

1.91.3 (Gotama Rāhūgaṇa; to Soma) =.

9.88.8 (Uçanas Kāvya; to Pavamāna Soma)

rājño nú te varuṡasya vratāni bṡhád gabhīrám táva soma dhāma,
çúciṡ ṡvām asi priyó ná mitró dakṡāyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yā párvateṡv ósadhiṡv apṡú.

[1.91.4^d, rájan soma práti havýā gṡbhāya: 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspatīḥ: 9.12.7^a, nityástotro vānaspatīḥ.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghayataḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvāto gopā ādābhyo bhava,
sédha rājann āpa sridho ví vo mādē [mā no duḥçāṁsa içatā vivakṣase.]

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tābhīr no 'vitā bhava: 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^e, āthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām vāco jujuṣaṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumṛīkō na ā viça: 1.139.6^c, sumṛīkō na ā gahi.]

1.91.12^b: 1.18.2^b, vasuvīt puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hrđi gāvo ná yāvaseṣv ā,
mārya iva svā okyē.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv ā, ukthēsu ranayāmasi.

Cf. the pāda, rāpan gāvo ná yāve, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)

ā pyāyasva sām etu te viçvātaḥ soma vṛṣṇyam,
bhāvā vājasya saṅgathé.

Aside from the series 1.74-95, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

ā pyāyasva madintama sóma viçvebhīr aṇçúbhiḥ,
bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr aṇçúbhiḥ,
devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu : 6.47.20^c, bḥaspatē prā, &c.]

1.92.3^c, iṣaṁ vāhanṭiḥ sukṛte sudānave : 1.47.8^c, iṣaṁ pṛñcānta sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa ; to Uṣas)

ādhi pēcāṁsi vapate nṛtūr ivāporṇute vākṣa usrēva bārjaham,
jyōtir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajān vy uṣā āvar tāmah.

4.14.2^b (Vamadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devó açrej, jyōtir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvapṛthivī antāriksaṁ, vī sūryo raçmibhiḥ cékitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth, ii. 38 ; Pischel, Ved. Stud. ii. 120 ; Geldner, *ibid.*, p. 286 ; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyóṣā uchāntī vayúnā kṛnoti,
çriyé chāndo ná smayate vibhāti suprátikā sāumanasāyājgaḥ.

1.183.6^a (Agastya ; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stómo açvināv adhāyi,

1.183.6^b

éhá yātaṁ pathibhir devayānāir vidyāmeṣāṁ vrjānaṁ jṛádānum,

1.183.6^c

7.73.1^a (Vasiṣṭha ; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stómaṁ devayānto dādhanāḥ,
purudānsā purutāmā purājāmartya havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66 ; Pischel, Ved. Stud. i. 299 ; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhūgaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhīḥ,
prajāvato nrvāto açvabudhyān uṣo goagrān ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā vī dúro na āvaḥ,

prāpya jágad vy ū no rāyó akhyad uṣā ajgar bhūvanāni viçvā.

Of. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān ; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annāṁ me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa ; to Uṣas)

vyūrvatī divó āntān abodhy āpa svāsaram sanutār yuyoti,
praminatī manuṣyā yugāni yóṣa jarāsyā cákṣasā vī bhāti.
paçtūn ná citrā subhāgā prathānā sindhur ná kṣóda urviyā vy açvait,
āminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçanā.

1.124.2^{ab} (Kakṣivāt Dāirghatamasa ; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,
īyūṣṇām upamā cāvatnām āyatnām prathamāś vy ādyāt.

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between āminatī and praminatī, and īyūṣṇām and āyatnām cannot but be intentional and primary. Note also the parallelism between āminatī and āyatnām ; and praminatī and īyūṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhār Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatnām, and aqvāt for ādyāt (cf. aqvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣṇām and āyatnām, and because the connexion between its two distichs is sufficiently loose :

āvāhanti pōgyā vāryāni citrām ketūm kṛpate cēkitānā,
īyūṣṇām upamā cāvatnām vibhātīnām prathamāś vy āqvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses āminatī ... praminatī and īyūṣṇām ... āyatnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : āminatī : āyatnām = praminatī : īyūṣṇām. That is to say : The dawns preserve the laws of the gods (āminatī) by their regular appearance (āyatnām) ; the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣṇām). Or by the diagram :

āminatī	praminatī
.	
.	
.	
.	
.	
.	
.	
.	
īyūṣṇām	āyatnām

1.92.13^{b+c} (Gotama Rāhūgaṇa ; to Uṣas)

uṣas tāt citrām ā bharāsmābhyāṃ vājīnīvati,
yēna tokām ca tānayaṃ ca dhāmahe.

4.55.9^e (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

uṣo maghony ā vaha sūṃṛte vāryā purū,
asmābhyāṃ vājīnīvati.

9.74.5^d (Kakṣivāt Dāirghatamasa ; to Pavamāna Soma)

ārāvid anṇiḥ sācamāna ūrmiṇā devāvyāṃ mānuṣe pinvati tvācam,
dādhati gārbham āditer upāstha ā yēna tokām ca tānayaṃ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rīg-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, drāvinam, or the like, must be understood with it. Similarly crūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhugaṇa; to Aṇvins)

āṇvinā vartīr asmād ā gōmad dasrā hiraṇyavat,
arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūnftāvate,
arvāg rātham sāmānasā nī yachataṁ pibatam somyām mādhu.

cf. 6.60.15^d

8.35.22^a (Ḷyāvāṇva Ātreya; to Aṇvins)

arvāg rātham nī yachataṁ pibatam somyām mādhu, ā yātam āṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāḡṣe.

cf. 6.60.15^d

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhugaṇa; to Aṇvins)

yāv itthā plōkam ā divō jyōtīr jānāya cakrāthuh,
ā na ūrjam vahatam āṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam āṇvinā yuvām mādhumatyā nah kāḡayā mimik-
satam,
prāyus tāriṣṭam nī rāpānsi mṛkṣatam sēdhataṁ dvēṣo bhāvataṁ sacā-
bhūvā.

cf. 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa; to Aṇvins)

ehā devā mayobhūvā dasrā hiraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātam āṇvinā tīrō viḡvā ahām sānā,
dāsra hiraṇyavartanī sūṣumnā sindhuvāhasā mādhvī māma ḡrutam
hāvam.

cf. refrain, 5.75.1^{a-9}

8.5.11^b (Brahmatīthi Kaṇva; to Aṇvins)

vāṇḡdhānā ḡubhas patī dāsra hiraṇyavartanī,
pibatam somyām mādhu.

cf. 6.60.15^d

8.8.1^c (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā no viṇvabhīr ūtibhīr, āṇvinā gāchataṁ yuvām,

6.7.24.4^a; b: 5.75.3^b

dāsrā hiraṇyavartanī pībataṁ somyāṁ mādhu,

6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnāṁ yātam aṇvināṇvebhīr prūṣitāpsubhīr,

6.8.8.2^a; b: 8.13.11^b

dāsrā hiraṇyavartanī gubhas patī pātāṁ sōmam ṛtāvṛdhā,

1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of gubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu sōmapītaye : 8.1.24^d, vāhantu sōmapītaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhātāṁ suvīryāṁ gāvāṁ pōṣaṁ svāḥvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnāṁ gāvāṁ pōṣaṁ svāḥvyam,

vāhā bhāgattim itāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṣād dhaviṣṛtim,

sā prajāyā suvīryāṁ viḥvam āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Dāmpatyor āṇiṣaḥ)

putrīṇā tā kumārīṇā viḥvam āyur vy āṇutaḥ,

ubhā hiraṇyapeṇasa.

10.85.42^b (Sūrya Savitṛi ; to Sūrya)

ihāivā staṁ mā vī yāuṣṭāṁ viḥvam āyur vy āṇutam,

kṛtāntau putrīr nāpṛbhīr mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viḥvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryāṁ vām : 3.12.9^c, tād vām cēti prā vīryām.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyāṁ divō mātariḥvā jabhārāmāthnād anyāṁ pāri cyeṇō ādreh,

āgniṣomā brāhmaṇā vāvṛdhanōrūṁ yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūṁ yajñāya cakrathur u lokām janayānta sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇiprāsya mayā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agnīśómā haviṣā saparyād devadrīcā mānasā yó ghr̥tēna,
tāsya vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvām adhvarāya no viçé jánāya máhi çárma yachatam,
dirghāprayajyum āti yó vanuṣyāti vayām jayema pítanāsu dūḍhyāh.

Group 11. Hymns 94–115, ascribed to Kutsa Āngirasa

1.94.1^d–14^d, āgne sakhyé mā riṣāmā vayām tāva.

1.94.3^b (Kutsa Āngirasa ; to Agni)

çakēma tvā samīdham sādhyā dhīyas tvé devā havir adanty āhutam,
tvām adityān ū vaha tán hy ūçmāsy āgne sakhyé mā riṣāmā vayām tāva.]

65^r refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āngirasa Çaunahotra ; to Agni)

tvām agna adityāsa āsyām tvām jihvām çucayas cakrire kave,
tvām rātiṣāco adhvarēsu saçire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve am̐tāso adrūha āsā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma tāva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró varuṇo
māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām ūrdhvó
vidyūtām vásānah.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveśāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cānāḥ śādane gōbhīr adbhīḥ,
kavīr budhnāṁ pāri marmṛjyate dhīḥ sá devātātā sāmītir babhūva.

9.71.8 (Ṛṣabha Vaiṣvāmītra ; to Pavamāna Soma)

tveśāṁ rūpāṁ kṛṇute vārṇo asya sá yātr̥cāyat sāmṛtā sēdhati sridhāḥ,
apsā yāti svadhāyā dāivyaṁ jānaṁ sām̐ suṣṭutī nāsate sām̐ gōagrāyā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . gōagrāyā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samīdhā vṛdhānó revāt pāvaka ṣṛāvase ví bhāhi,
tān no mitró vārṇo māmahantām ādītīḥ sīndhuḥ pṛthivī utā dyāuḥ.

The second hemistich is refrain in i. 94.16^a ff.

1.96.1^{d-7}^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgāmāno vāsūnām yajñāsya ketúr manmasādhano vēh,
amṛtatvām rākṣamāṇasa enaṁ 1 devā agnīm dhārayan draviṇodām.]

☞ refrain, i. 96.1^{d-7}^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgāmāno vāsūnām viṣvā rūpābhi caṣṭe ṣacrbhīḥ,
1 devā iva savitā satyādharmē ndro ná tasthāu samaré dhānānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā drāviṇasas turāsya : 1.15.7^a, draviṇodā drāviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 10-8^c, āpa nah ṣoṣcad aghām.

[1.97.3^b, pr̥smākāsaḥ ca sūrāyah : 5.10.6^c, asmākasaḥ ca sūrāyah.]

1.97.6^b : 1.1.4^b, viṣvātah paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa; to Agni, or Agni Vaiṣvānara)
 prṣṭō divī prṣṭō agnīḥ pṛthivyām prṣṭō viçvā ōsadhir ā viveça,
 vaiçvānarāḥ sāhasa prṣṭō agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vaiṣvānara)

prṣṭō divī dhāyī agnīḥ pṛthivyām nēta sīndhūnāḥ vṛṣabhā stīyānām,
 6.44.21^b

sá mānuṣīr abhi viço ví bhāti vaiçvānarō vāvrdhānō vāreṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

rakṣohāṇam vajīnam ā jigharmi mitrām prāthiṣṭham ūpa yāmi çarma,
 çīçāno agnīḥ krātubhiḥ sāmiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā sīndhūnāḥ vṛṣabhā stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2^a, divī prṣṭō yajātīḥ sūryatvak.

[1.99.1^c, sá naḥ parṣad āti durgāni viçvā : 1.89.2^b; 10.56.7^d, svastībhir āti, &c.]

1.100.1^d–15^d, marútvan no bhavatv indra utí.

1.100.11^c (Rjraçva, or others; to Indra)

sá jāmibhir yāt samājati mīlḥé jāmibhir va puruhutá évāiḥ,
 apām tokāsya tánayasya jeṣé marútvan no bhavatv indra utí,

6.44.18^c (Çamyu Bārhaspatya; to Indra)

āsū smā no maghavann indra pṛtsv āsmábhyaḥ máhi vārivaḥ sugām
 kaḥ,
 1.102.4^c

apām tokāsya tánayasya jeṣá indra sūrīn kṛṇuhí smā no ardhām.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neissor, Bezz. Beitr. vii. 233.

1.100.12^b (Rjraçva Vārṣagīra, and others; to Indra)

sá vajrabhīd dasyuhā bhīmá ugrāḥ sahásracetāḥ çatánītha fbhvā,
 camriṣō ná çávasā páñcajanyo marútvan no bhavatv indra utí,

6.44.18^c refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Badhryaça; to Agni)

dirghátantur brháuksāyām agnīḥ sahásrastarīḥ çatánītha fbhvā,
 dyumān dyumátsu nfbhir mñyamānaḥ sumitrēṣu ddayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brháuksā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç canā çávaso ántam apūḥ : 1.167.9^b, arāttac cie chávaso, &c.]

1.100.19 (Rjraçva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvâhéndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitró váruṇo māmahantām áditih síndhur prthiví utá dyáuḥ.]

cf. refrain, 1.94.16^{ed} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^d–7^d, marútvantaṁ sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā haviḥ cakrmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvāya yujā vītam asmākam āṇcam úd avā bhāre-bhare,
asmābhyam indra vārivaḥ sugām kṛdhi prā çātrūpām maghavan vīṣṇya ruja.

6.44.18^b (Çamyu Bārhaspatya; to Indra)

āsū smā ṇo maghavan indra prtsv āsmābhyam māhi vārivaḥ sugām
kaḥ,

apām tokāsya tánayasya jeṣā, indra sūrīn kṛnuhi smā no ardhām.

cf. 1.100.11^c

[1.102.8^c. átrdām viçvam bhūvanam vavakṣitha: 1.81.5^e, áti viçvam vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātū pratimānam ójasas tísro bhūmīr nrpate trīni rocanā,
átrdām viçvam bhūvanam vavakṣith āçatrúr indra janúṣā sanād asi.

cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrātṛvyó anā tvām ānāpir indra janúṣā sanād asi,
yudhéd āpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana; to Indra)

tvām síndhuīr ávāsṛjo 'dharāco áhann áhim,

āçatrú indra jajñīṣe viçvam puṣyasi váryam, tám tvā pári ṣvajamahe
nābhantām anyakéṣām jyākī dhī dhánvasu.]

cf. d: 1.89.9^b; fg: refrain, 10.133.1^{fg}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra, und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ānāpīḥ, as well as āçatrūḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{ed} see under 1.81.5^{ed}; for the repeated pāda cf. also 8.15.10^b, māñhiṣṭha indra jajñīṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvá nír apāḥ sasarja,
āhann āhim ābhinad rāuhinaṁ vy āhan vyāṁsaṁ maghávā cāctbhiḥ.

2.15.2^c (Gṛtsamada ; to Indra)

avañcé dyām astabhāyad bṛhāntam ā ródasi aprṇad antárikṣam,
sá dhārayat pṛthivīm papráthac ca sómasya tá māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyāṁsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niśāde akāri tám ā ní śīda svānó nārvā,
vimúcya váyo 'vasūyāçvān doṣā vāstor vāhryasaḥ prapitvé.

7.24.1^a (Vasiṣṭha Maitravaruṇi ; to Indra)

yóniṣ ṭa indra sādane akāri tám ā nṛbhiḥ puruhūta prá yāhi,
āso yāthā no 'vitā vṛdhé ca dādo vāsūni mamādaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhojanāni prá moṣiḥ,
āṇḍā mā no maghavañ chakra nír bhen mā naḥ pátrā bhet sahājanuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prāsītāu hṛitāsyā,
ā no bhaja barhiṣi jivaçānsé juyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párá dāḥ.

[1.104.9^c, uruvyācā jathāra ā vṛsasva ; 10.96.13^d, satrā vṛsañ jathāra, &c.]1.105.1^e-18^e, vittām me asyā rodasi.

15 [u.o.s. 10]

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣṭv ā rocané divāḥ,

kād va ṛtām kād āṇṭām kvā prātnā va ūhutir ṽittām me asyā rodasi.]

☞ refrain, 1.105.1e-18e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ ṽsomaḥ ṇṇanti pñṇayaḥ,

☞ 1.84.11^b

jānman devānām viṣas triṣṭv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 8.2.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

mūṣo ná ṇṇā vy ādanti mādhyā stotāram te çatakrato ṽittām me asyā rodasi.]

☞ refrain, 1.105.1e-18e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnātā jāsur vér ná veviyate matīḥ.

10.33.3^{ab} (The same)

mūṣo ná ṇṇā vy ādanti mādhyā stotāram te çatakrato,

sakṛt sū no maghavann indra mṛṇayādāḥ pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṇa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṇa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7-9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17-19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet:

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse ṣiṇafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes ṣiṇā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains ṣiṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraṣṇāṁ eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912):

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

agne tāva tyād ukthyaṁ devéṣv asty āpyam,
sá naḥ sattó manuṣvād á devān yakṣi viduṣṭaraḥ, vittāṁ me asya rodasi,

☞ refrain, 1.105.1^a-18^a

8.10.3^d (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā gṛbhé kṛtā,
yāyor āsti prā naḥ sakhyaṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, devāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣṭaraḥ,
agnir havyā suṣūdati devó devéṣu médhiro, vittāṁ me asyā rodasi,

☞ refrain, 1.105.1^a-18^a

1.142.11^d (Dirghatamas Āncathya; to Agni)

avasṛjānn ūpa tmānā devān yakṣi vanaspate,
agnir havyā suṣūdati devó devéṣu médhirah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmányā vanaspate pātho devébhyaḥ sṛja,
 agnīr havyāni siṣṭadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu médhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,

nā sá devā atikráme tám martāso ná paçyatha vittaṁ me asyā rodasī,

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Gṛtsamada ; to Indra)

tāva tyān nāryam nṛtó 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,

yád devāṣya çavasā prūriṇā āsum riṇānn apāḥ,

bhūvad viçvam abhy ādevam ójasā vidád ūrjam çatākṛatur vidád iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter ; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāuca ukāso . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rātham ná durgád vasavaḥ sudānavo viçvasmān no ānhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tá ādityā á gatā sarvātātaye bhūtá devā vṛtratūryeṣu çambhúvaḥ,

rātham ná durgád vasavaḥ sudānavo viçvasmān no ānhaso niṣ pipartana.]

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)

tá ādityā á gatā sarvātātaye vṛdhé no yajñām avatā sajoṣasaḥ,

bḥhaspátim pūṣānam açvínā bhāgam svasty āgnīm samidhānam ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,

tán no mitró várupo māmahantām áditih síndhuḥ pṛthiví utá dyáuh.]

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)
 devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
 1 nahī mitrāsyā vāruṇasya dhāsim, ārhāmasi pramīyam sāv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

1 ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stūyamānāḥ, cf. 1.107.2^a
 1 indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṇsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
 indro dyāvāprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṇsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhbhīḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,
 rudrō rudrēbhīr devō mṛāyāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trankopfer für dich, o Savitar, die dreimal die tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṇsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṇsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tát vāruṇas tát agnis tát aryamā tat savitā cáno dhāt,
 1 tán no mitró vāruṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.]

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tán nō 'hir budhnyō adbhīr arkāis tát párvatās tát savitā cáno dhāt,
 tát ōṣadhībhīr abhī rātiṣāco bhāgaḥ pūramdhīr jinvatu prā rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rátho vām abhī viçvāni bhūvanāni cāṣṭe,
 tenā yataḥ sarātham tasthivāns, āthā sōmasya pibatām sutāsya.]

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supratīkam devāyor eti sūryas tatanvān,
 abhī yō viçvā bhūvanāni cāṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii, 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18, *vīṇvāny anyo bhūvanābhiṣṭe*.

1.108.1^d, 6^d–12^d, ātha sómasya pibatam sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrúthe hí sadhryān náma bhadrām sadhricnā vṛtrahanā utá sthaḥ,
tāv indrāgni sadhryāñca niśadyā vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,
idām vām āndhaḥ páriṣiktam asmé śasadyāsmín barhiṣi mādayethām.]

§ 6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv anajānā yatásrucā barhír u tistirāṇā,
tivrāñi sōmāñi páriṣiktebhír arvāg éndrāgni sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śu sōmasutim úpa na éndrāgni sāumanasāya yātam,
nú cid dhī parimamnāthe asmān ā vām ṣaṇvadbhír vavṛtiya vājāñi.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātaḥ pári vṛṣṇāv ā hí yātam.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrāgni údita sūryasya mādhye divāḥ svadháyā mādáyethe,
ātaḥ pári vṛṣṇāv ā hí yātam ātha sómasya pibatam sutásya.]

§ c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mādhye divāḥ svadháyā mādáyante,
tébhiḥ svarāñi āsuntim etām yathāvācam tanvam kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitṛaḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to R̥bhus)

r̥bhúr na indraḥ ṣavasa nāvṛyān r̥bhúr vājebhír vásubhír vásur dadīḥ,
yuṣmākam devā ávasāhani priyē 'bhī tiṣṭhema pṛtsutír āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākam devā ávasāhani priyā tjanás tarati dvīṣaḥ,
prá śa ksāyam tirate ví mahír īṣo yó vo várāya dūcati.]

§ 7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv aviddhi: 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhīr ū śū ūtibhir aṇvinā gatam.

1.112.5^b (Kutsa; to Aṇvins)

yābhī rebhām nivṛtaṁ sitām adbhya ūd vāndanam āirayataṁ svār dṛṣṇé,
yābhīh kāpvaṁ prā śiśāsantam āvataṁ tābhīr ū śū ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣīvat Dairghatamasa; to Aṇvins)

ūd vāndanam āirataṁ daṁśānābhīr ūd rebhām dasrā vṛṣaṇā śācībhih,
niś ũaugryām pārayathaḥ samudrāt pūnaḥ cyāvānaṁ cakrathur yuvānam.

[1.112.8^c, yābhīr vārtikām grasitām āmuñcatam: 10.39.13^d, yuvām śācībhir
grasitām amuñcatam.]

1.112.20^b (Kutsa; to Aṇvins)

yābhīh śāmtatī bhāvatho dadācūṣe bhujyūn yābhīr āvatho yābhīr ādhrigum,
omyāvataṁ subhārām ṛtastūbhām tābhīr ū śū ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāpva; to Aṇvins)

yābhīh pakthām āvatho yābhīr ādhrigum yābhīr babhrūm vijoṣasam,
tābhīr no makṣū tūyam aṇvinā gataṁ bhiṣajyataṁ yād āturam.

1.112.24^d: 1.34.12^d, vṛdhé ca no bhavataṁ vājasātau.

1.113.4^a: 1.92.7^a, bhūsvatī netrī sūnṛtānam.

1.113.4^d–6^d, uśā ajīgar bhūvanāni viçvā.

1.113.7^{a+d} (Kutsa; to Uṣas)

eṣā divó duhitā prāty adarçī vyuchānti yuvatīh çukrāvāsāh,
viçvasyēçānā pārthivasya vāsva ūṣo adyēhā subhage vy ūcha.

1.124.3^a (Kakṣīvat Dairghatamasa; to Uṣas)

eṣā divó duhitā prāty adarçī jyōtir vāsānā samanā purastāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā diço minatī.] ☞ 1.124.3^{ed}

1.123.13^c (Kakṣīvat Dairghatamasa; to Uṣas)

ṛtāsya raçmīm anuyāchamānā bhadrām-bhadrām krātum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa; to Uṣas)

vy añjibhir divā ātāsv adyāud āpa kṛṣṇām nirmñjam devy āvaḥ,
prabodhayānty aruṇebhir aṇvair eṣā yāti suyūjā rāthēna.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)

āvāhanty aruṇīr jyōtiśāgān mahī citrā raçmibhiç cēkitānā,
prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{ed} (Kutsa; to Uṣas)

āvāhanti pōṣyā vāryāṇi citrām ketūm kṛṇute cēkitānā,
iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{ed} (Kakṣivat Dairghatama; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

§ 2 a : 1.92.12^c; b : 1.92.11^c

iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)

ūd irdhvām jīvo āsur na āgād āpa prāgāt tāma ā jyōtir eti,
ārāik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣter ābhāisuḥ,
ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)

idām pitrē maruṭam ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,
rāsvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛla.

§ 2 cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)

pāri ṇo hetī rudrāsyā vṛjyāḥ, pāri tveṣāsyā durmatir mahī gāt,

§ 2 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīḍhvas tokāya tānayāya mṛla.

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paçupī ivākaram: 10.127.8^a, ūpa te gū ivākaram
(. . . stōmam).]

[1.114.10^c, mṛlā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣa ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)

citrām devānām ūd agād ānikam cākṣur mitrāsyā vārunasyāgnēḥ,
āprā dyāvāpṛthivī antāriksam sūrya ātmā jāgatas tasthūṣaç ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

ūrdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,

§ 2 1.92.4^c

āprā dyāvāpṛthivī antāriksam vī sūryo raçmibhiç cēkitānaḥ.

7.101.6^b (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

ṣá retodhā vṛṣabhāḥ śaṣvatīnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
 tán ma ṛtām pātu śatācāradāya yuyām pāta svastibhiḥ sādā naḥ.]

3.56.3^d
 refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá āgvā haritāḥ sūryasya citrā étagvā anumādyasāḥ,
 namasyānto divā ū prsthām asthūḥ pári dyāvāprthivī yanti sadyāḥ.

3.58.8^d (Viśvāmitra; to Aṅvins)

āgvīnā pári vām īṣaḥ purūcīr iyūr gṛbhīr yátamānā ámrdrāḥ,
 rátho ha vām ṛtajā ádriyutāḥ pári dyāvāprthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt: 7.60.3^a, áyukta saptá haritāḥ, &c.]

Group 12. Hymns 116-126, ascribed to Kakṣivat Dāirghatamasa

1.116.7^{a+d} (Kakṣivat Dāirghatamasa; to Aṅvins)

yuvām narā stuvaté pajriyāya kakṣivate aradatām púramdhim,
 kūrōtarāc chaphād āqvasya viṣṇaḥ śatām kumbhān asiñcātām sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇapvām dadathur viśvakāya,
 ghōṣāyāi cit pitṛśāde duroné pátim júryantya āvināv adattam.

1.117.6^d (The same)

tád vām narā śānsyam pajriyēna kakṣivatā nāsatyā párijman,
 çaphād āqvasya vājīno jānāya śatām kumbhān asiñcātām mādhnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rígvēda Kommentar, p. 18.

1.116.16^a (Kakṣivat Dāirghatamasa; to Aṅvins)

śatām meṣān vṛkyē cakṣadānām ṛjráçvam tám pitāndhām cakāra,
 tasmā akṣī nāsatyā vicákṣa ádhattām dasrā bhiṣajāv anarván.

1.117.17^a (The same)

śatām meṣān vṛkyē māmahanām támah prāpītam āçivena pitrá,
 ákṣī ṛjráçve āvināv adhattām jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa; to Aṇvins)

yó vām aṇvinā mánaso jávīyān ráthah svávo víca ajigāti,
yéna gáchathah sukṛto duroṇām téna narā vartir asmábhyam yātam.

1.183.1^c (Agastya; to Aṇvins)

tām yuñjatham mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayáthah sukṛto duroṇām tridhātunā patatho vír ná parñáih.

Cf. yātām aṇvinā sukṛto duroṇām, 4.13.1^c.—For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, ṣatām kumbhān asiñcatām mádhunām: 1.116.7^d, ṣatām kumbhān
asiñcatām sūrayāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya: 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa; to Aṇvins)

purú vārpāṇsy aṇvinā dādhānā ní pedáva ūhathur āḥum āḥvam,
sahasrasām vājīnam āpratitam ahihānam ṇvavasyām tárutram.

7.71.5^b (Vasiṣṭha; to Aṇvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āḥum āḥvam,
nir āhhasas tānasa spartam ātrīm ní jāhuṣām ṇithiré dhātam antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṇvinā, habt ihr dem Pedu das rasche Ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17^a, ṣatām meṣām vṛkye māmahanām: 1.116.16^a, ṣatām meṣām vṛkye
caksadānām.

1.117.20^d (Kakṣivat Dairghatamasa; to Aṇvins)

ādhenuṁ dasrā staryām viśaktām āpinvatām ṇayāve aṇvinā gām,
yuvām ṇaibhir vimadāya jāyām ny ūhathuḥ purumitrāya yōṣām.

10.39.7^b (Ghoṣā Kakṣivati; to Aṇvins)

yuvām ráthena vimadāya ḡndhyúvām ny ūhathuḥ purumitrāya
yōṣaṇām,

yuvām hávam vadhrimatyā agachatām yuvām sūṣutīm cakrathuḥ
púramdhaye.

For sūṣutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^c.

1.117.21^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

yāvaṁ vṛkeṇaṇvīnā vāpantēsaṁ duhānta mānuṣāya dasrā,
abhi dāsyuṁ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

tvé asuryaṁ vāsavo ny ṛṇvan krātuṁ hi te mitramaho juṣānta,
tvāṁ dāsyūṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vṛkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

sādā kavi sumatīm ā cake vām viḥvā dhīyo aṇvīnā prīvatam me,
asmé rayīm nāsatyā bhāntam apatyasācam grītyaṁ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsomā yuvām aṅgā tātutram apatyasācam grītyaṁ rarāthe,
yuvām ṣṣmaṁ nāryaṁ carṣaṇibhyaḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṣṣmaṁ in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. grītya, Grassmann also correctly supplies rayīm in 6.72.5. The word grītya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tātutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṁ suvīrāso vidātham ā vadema.

2.39.8^a (Grītsamada; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōmaṁ grītsamadāso akran,
tāni narā juṣaṇāpā yātām bhṛhād vadema vidāthe suvīrāḥ

☞ refrain, 2.1.16^d ff.

2.12.15^d (Grītsamada; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,
vayām ta indra viḥvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā ṛcata mótā jālpīḥ,
vayām sōmasya viḥvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bhṛhād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ*.

1.118.1^d (Kakṣivat Dairghatamasa; to Aṇvins)

ā vām rātho aṇvina ḡyenāpatvā *[sumṛīkāḥ svāvaṇ yātv arvāṇ]*, 1.35.10^b
yó mátyasya mánaso jávīyān trivandhuró vṛṣaṇā vátaraṇhāḥ.

1.183.1^b (Agastya; to Aṇvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
[yénopayāthāḥ sukṛto duroṇām], tridhātunā patatho vír ná paṇāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117.2^c.

1.118.3^{abed} (Kakṣivat Dairghatamasa; to Aṇvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ḡṇṇutam ḡlókam ádreḥ,
kim aṅgá vām práty ávartim gámiṣṭhāhúr viprásō aṇvina purājāḥ.

3.58.3^{abed} (Viṣvāmitra; to Aṇvins)

suyúgbhir áṇvāḥ suvṛtā ráthena dásrāv imám ḡṇṇutam ḡlókam
ádreḥ,

kim aṅgá vām práty ávartim gámiṣṭhāhúr viprásō aṇvina purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivat Dairghatamasa; to Aṇvins)

ā vām ḡyenāso aṇvina vahantu ráthe yuktāsa aṇvāḥ patamḡḡḥ,
yé aptúro divyāso ná ḡḡdhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja; to Aṇvins)

ā vām váyo 'ḡvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
[prá vām rátho mánojavā asarjī] sáḥ prkṣā isidho ānu pūrvīḥ. 6.63.7^c

For the difficult pāda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣā Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam āirataṁ dānsānābhīḥ: 1.112.5^b, úd vāndanam āirayataṁ
svār dṛḡé.

1.118.9^a (Kakṣivat Dairghatamasa; to Aṇvins)

yuvām ḡvetām pedāva indrajūtam ahihānam aṇvinādhattam áḡvam,
johūtram aryó abhibhūtim ugrām sahasrasām vṛṣaṇaḥ vidvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṇvins)

yuvām ḡvetām pedāve 'ḡvināḡvam navābhīr vājair navatī ca vājīnam,
carkṛtyām dadhathur drāvayātsakham bhāgam ná nḡbhyo hávyam
mayobhūvam.

The problem of interpretation is johūtram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīḡyena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invouqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also havyo aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that havyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG*, liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)
tūbhyam pāyo yāt pitārāv ānītām rādhāḥ suréṣas turāṇe bhuṛaṇyī,
çuci yāt te rékṣa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^{ed} (Nābhānediṣṭha Manava; to Viṣve Devāḥ)
makṣū kanūyāḥ sakhyāni nāvīyo rādho ná réta ṛtām it turāṇan,
çuci yāt te rékṣa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV*, Noten, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣū kanūyāḥ sakhyāni nāvagvāḥ.

1.121.13^b (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhārac cakrām étaço nāyām indra,
prāsya pārāni navatīm nāvyaṇām āpi kartām avartayō 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraç cid rātham pāritakmyāyām pūrvaṁ karad ūparam jñjuvāṁsam,
bhārac cakrām étaçaḥ sām riṇāti purō dādhat saniṣyati krātuḥ naḥ.]

8- 4.20.3^b

Pāda 5.31.11^a is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with nāyām in 1.121.13^b; and, above all, with the difficult legend of Étaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV*, Noten, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.8^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivat Dairghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
çrutām me mitrāvaruṇā hāvemótā çrutām sādane viçvātāḥ sim,
çrótu naḥ çróturātīḥ suçrótuḥ suksétra sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisṛtām jivāse na ā no gāvṃtīm uksataṁ ghr̥tēna, ^{cf. 3.62.16^{ab}}

ā no jāne ṇavayataṁ yuvānā ṇrutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^{cd}, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesen-reiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṇru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ ṇṇavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṇrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṇrōtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dāirghatamasa ; to Uṣas)

bhāgasya svāsā vāruṇasya jāmir̥ uṣaḥ sūnṛte prathamā jarasva,
paṇcā sá daghya yó aghāsya dhātā jāyema tām dākṣiṇayā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stōmair̥ ṇlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
gāvām netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paṇcā (or paṇcād) dagh is the equivalent of English slang 'get left'; āpaṇcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApC. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dāirghatamasa ; to Uṣas)

āṇvāvatr̥ gómātir̥ viṇvāvārā yātamānā raṇmibhīḥ sūryasya,
pārā ca yānti pūnar ā ca yānti bhadrá nāma váhamānā uṣāsah.

5.4.4^b (Vasuṇruta Ātreya ; to Agni)

juṣāsāvāna ṇlayā sajōṣā yātamāno raṇmibhīḥ sūryasya,
juṣāsva naḥ samidham̐ jātaveda ā ca devān̐ havir̥adyaya vakṣi.

cf. 5.1.11^d

1.123.13^c, uṣo no adyā suhāvā vy ūcha : 1.113.7^d, uṣo adyēhā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, iyūṣiṇām upamā ṇcāvatinām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy ādyāt (1.113.15^d, āṇvāt).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçī.

1.124.3^{od} (Kakṣīvat Dāirghatamasa ; to Uṣas)

ḷeṣā divó duhitā prāty adarçī, jyōtir vāsānā samanā purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīgo mināti.

[§ 1.113.7^a

5.80.4^{od} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyent bhavati dvibārhā aviskṛṇvānā tanyām purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīgo mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḷdāivyā hōtārā prathamā purōhita, ṛtāsya pānthām ānv emi sādhuṣā,

[§ 2.3.7^a

kṣētrasya pātim prātiveçam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain : the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law) ; as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction : 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241 : 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛtā.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3 ; 5.80.4 ; secondly, because ānv + i does not govern two accusatives ; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti) ; 7.44.5 ; and 8.12.3. The facts are these : in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hōtārā prathamā purōhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns : see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff. ; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered : 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hōtārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dāirghatamasa ; to Uṣas)

pūrve ārdhe rājaso aptyāsya gāvām jānītry akṛta prā ketum,
vy ū prathate vitarām vāriya obhā pñānti pitrōr upāsthā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya ; Āpriyaḥ, here Barhis)

prācīnaṁ barhiṣṭh pradīçā pṛthivyā vāstor asyā vjyate āgre āhnām,
vy ū prathate vitarām vāriyo devēbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. yerg = Avestan varəz, Gr. *ferō*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease,' Ludwig, 781, misconceives vāstor asyāh as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāh (sc. uśāsah), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, Ved. Stud. i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uśāsah, or uśāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^b cf. 1.92.1^b.

1.124.7^c (Kakṣivat Dāirghatamasa; to Uṣas)

abhrātēva puṁsā eti pratiśī gartārdiḥ iva sanāye dhānānam,
jāyēva patyā uṇatī suvāsā, uśā hasrēva nī rīṇte āpsaḥ.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gautama; to Agni)

ayām yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāh,
arvacināḥ pāvrito nī śidemā u te svapāka pratiśīh.

10.71.4^d (Bṛhaspati Āṅgīrasa; to Jñāna)

utā tvaḥ pāḥyan nā dadarṇa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmai tanvām vi sastre jāyēva patyā uṇatī suvāsāh.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

īmām prātānya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṛṇōtu naḥ,
bhūyā antara hr̥dy aśya nispīṣe jāyēva patyā uṇatī suvāsāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, Bezz. Beitr. xv. 2; Pischel, Ved. Stud. i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, SBE. xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^a, uṣā hasréva ní riṇīte āpsaḥ : 5.80.6^b, yóseva bhadrá ní riṇīte āpsaḥ.]

1.124.10^b (*Kakṣivāt Dairghatamasa*; to *Uṣas*)

prā bodhayaṣaḥ pṛṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revád ucha maghāvadbhyo maghoni revát stotrē sūnṛte jārāyanti.

4.51.3^c (*Vāmadeva*; to *Uṣas*)

uchāntīr adyā citayanta bhojān rādhodéyayoṣāso maghónīḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vīmadhye.

The obscure word *jārāyanti* (*Sāyana*, *sarvaprāpīnālī kṣapayanti*!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, *uṣāsam . . . prāti viprāso matibhir jarante*, 5.80.1. Since the bards sing to *Uṣas* habitually, *Uṣas*, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', *revát stotrē jārāyanti*. This is, in fact, what happens on the morning of each (sacrificial) day when *Uṣas* appears. In 1.123.5; 7.76.6 *Uṣas* is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem *jārāya* in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root *gar* (*jāgar*) never shows initial *j*. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (*Kakṣivāt Dairghatamasa*; to *Uṣas*) =

6.64.6 (*Bharadvāja*; to *Uṣas*)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām úṣo devī dāçuṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, *ni sunvaté vahati bhūri vāmām*.

Group 13. Hymns 127–139, ascribed to *Parucchepa Dāivodāsi*

[1.127.1^b, vāsum sūnūm sāhaso jātavedasam : 8.71.11^a, agnīm sūnūm, &c.]

1.127.2^{o+e} (*Parucchepa Dāivodāsi*; to *Agni*)

yājīṣṭham tvā yājāmānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
pārijmānam iva dyām hótāram carṣaṇīnām,
çociṣkeçam vīṣaṇam yām imā vīçaḥ prāvantu jūtāye vīçaḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)
 āgne kavīr vedhā asi hōtā pāvaka yāksyaḥ,
 mandrō yājiṣṭho adhvarēṣv īdyo viprebhiḥ ṣukra mánmabhiḥ. 4.7.1^b
 8.23.7^b (Viçvamanas Vāiyaçva ; to Agni)
 agnīm vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,
 tām ayā vacā gr̥ṇe tām u va stuṣe.
 8.60.17^d (Bhargha Pragātha ; to Agni)
 agnīm-agnīm vo ādhriguṁ huvēma vṛktābarhiṣaḥ,
 agnīm hitāprayasaḥ çaçvatīṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Añgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden Liedern'. Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ ṣukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pātiṁ havāmahe sārvasām samānām dāmpatiṁ bhujé satyā-
 gīrvāhasām bhujé,
 ātithīm mānuṣānām pitūr na yāsyāsayā,
 amī ca viçve amṛtāsa ā váyo havyā devēṣv ā váyaḥ.

8.23.25^a (Viçvamanas Vāiyaçva ; to Agni)
 ātithīm mānuṣānām sūnūm vānaspātīnām,
 viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām ātithir mānuṣānām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jayase devātātaye rayīr nā devātātaye,
 çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,
 ādha smā te pāri caranty ajara çruṣṭīvāno nājara.

1.175.5^{ab} (Agastya ; to Indra)
 çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,
 vṛtraghnā varivovidā maṁsīṣṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, ProL, p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nāgnāye stómo babhūtv agnāye,
prāti yād nī haviṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣunām jūrñir hóta ṛṣunām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucētunā prā yantam asmā ārcate,
çevam hi jaryam vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucētunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsyā pathā nāmasā haviṣmatā devātātā
haviṣmatā,

sā na ūrjām upābhṛty ayā kṛpā ná juryati,
yām mātariçvā mánave parāvāto devām bhāḥ parāvātāḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Naraçaṇsa)

ā devānām agrayāvehá yātu naraçaṇso viçvárūpebhīr āçvāñ,
ṛtāsyā pathā nāmasā miyédho devébhyo devātamaḥ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devaḥ)

pāri cin mārto drāviṇam mamanyād ṛtāsyā pathā nāmasā vivāset,
utā svéna krātunā sām vadeta çreyānsam dākṣam mānasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlii. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.4^{6d}.

1.128.6^{es} (Parucchepa Dāivodāsi ; to Agni)

viçvo viháya aratír vásur dadhe háste dākṣiṇe tarāpīr ná çīrathac chravasyāyā
ná çīrathat,

viçvasmā id iṣudhyatē devatrā havyām óhiṣe,
viçvasmā it sukṛte vāram ṛvaty agnīr dvārā vy ṛvati.

8.19.1^c (Sobhari Kāva ; to Agni)

tām gūrdhayā svāpamā devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kāva ; to Agni)

agnīr jātā devānām agnīr veda mātānām apīcyam,

agnīḥ sá draviṇodā agnīr dvārā vy ūrñte svāhuto nāvtyasā nābhantām
anyaké same. ç refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + óhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + óhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + óhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvii. 140, proposes the radical change to *viśvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viśvo vihāyā aratir vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas* to *dhūma ṛṇvati* (ūrṇotu).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)
agnīm hótāram ṇate vāsudhitīm priyām cētiṣṭham aratīm ny ḇire havya-
vāham ny ḇire,
viṣvāyūm viṣvavedasām hótāram yajatām kavīm,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvah.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)
prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṇate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nityām mṛjanti vājīnam ghṛtēna.
 6.14.2^c (Bharadvāja Bārhaspatya; to Agni)
agnir id dhī prācētā agnir vedhāstama ṛṣiḥ,
agnīm hótāram ṇate yajñēsu mānuṣo viṇaḥ.
 7.16.1^c (Vasiṣṭha Maitravaruni; to Agni)
enā vo agnīm nāmasorjō nāpātam ā huve, 7.16.1^b
priyām cētiṣṭham aratīm svadhvarām viṣvasya dūtām amṛtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *āgne hótāram ṇate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^a. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^s, *prkṣām ātyām nā vājīnam: 1.135.5^c, āḥum ātyām, &c.*]

1.129.3^{fr} (Parucchepa Dāivodāsi; to Indra)
dasmō hī śmā vīṣaṇām pīnvasi tvācam kām cid yāvīr arārum ḡura mārtyām
parivṛṇāksi mārtyam,
indrotā tūbhyām tād divē tād rudrāya svāyaḥase,
mitrāya vocām vāruṇāya saprāthah sumṛṇikāya saprāthah.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)
nāmo divē bṛhatē rōdasibhyām mitrāya vocām vāruṇāya mīlhuṣe
sumṛṇikāya mīlhuṣe,
indram agnīm ūpa stuhi, dyukṣām aryamāṇām bhāgam, cf. 1.12.7^a
jyōg jīvantah prajāyā sacemahi sōmasyotī sacemahi.

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhīḥ : 1.7.4^c, ugrā ugrābhīr utibhīḥ.

1.129.9^{a+g} (Paruccheṇa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathūn aneḥasā purō yāhi arakṣāsā,
śācasva naḥ parākā ā śācasvāstamīkā ā,
pāhi no durād arād abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viṣvāhēndra rāyā pārīṇasā,
asmān viṣvābhīr utibhīḥ.

8.97.6^d (Rebha Kācyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sutēṣu ṇavasas pate,
mādāyasva rūdhasā sūnītavatēndra rāyā pārīṇasā.

10.93.11^c (Tāva Partha ; to Viṣve Devāḥ, here Indra)

etām ṇānsam indrasmayūṣ tvām kūcit śāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapañkti) approaching the aṣṭī type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^s (Paruccheṇa Dāivodāsi ; to Indra)

ēndra yāhy ūpa naḥ parāvāto nūyām āchā vidāthānīva sātpatir āstām rūjeva
sātpatīḥ,
hāvāmahe tvā vayām prāyasvantaḥ sutē śācā,
putrāso nā pitāraṁ vājasātaye māñhiṣṭhaṁ vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gūvo yāvasaṁ kāc cid aghṛṇe nītyaṁ rékno amartya,
asmākam pūṣaṁ avitā cīvō bhava māñhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nākiḥ pāriṣṭir maghavan maghāsya te yād dāṇiṣe dāṇasyāsi,
asmākam bodhy ucāthasya coditā māñhiṣṭho vājasātaye.

To the treatments of the difficult expression nūyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Paruccheṇa Dāivodāsi ; to Indra)

imām te vācam vasūyānta āyāvo rātham nā dhīraḥ svāpā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
ḥumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva ṇavase sātaye dhānā viṇvā dhānāni sātaye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijāta vipro rātham nā dhīraḥ svāpā atakṣam,
yādīd agne prāti tvām deva hāryaḥ svārvatr apā enā jayema.

5.29.15^d (Gaurivṛti Çakṭya ; to Indra)
 indra brāhma kriyāmāṇā juṣasva yā te çaviṣṭha nāvya ākarma,
 vāstreva bhadrā sukṛtā vasuṇyū rātham nā dhīraḥ svāpā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çāmbaram : 1.56.6^b, ārandhaya 'tithigvāya çāmbaram ;
 cf. 9.61.2^b.]

1.130.8^c (Parucchepa Daivodāsi ; to Indra)
 indrāḥ samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ājīṣu svarmilheṣv
 ājīṣu,
 mánave çāsad avratān tvācam kṛṣṇām arandhayat,
 dākṣan nā viçvan tatrṣānām oṣati ny ārcasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 indraḥ sūryasya raçmibhir ny ārcasānam oṣati,
 agnir vāneva sāsahīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)
 sūraç cakrām prá vṛhaj jatā ojasā prapitvé vūcam aruṇo muṣayatiçānā ā muṣayati,
 uçanā yāt parāvátó jagann ūtāye kave,
 sumnāni viçvā mānuṣeva turvāṇir āh viçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçanā yāt parāvāta ukṣṇo rāndhram āyātana,
 dyāur nā cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçanā as instrumental. Uçanā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-septically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
 8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra ċāradīr avātiraḥ: 1.174.2^b; 6.20.10^c, saptā yāt pūraḥ
ċārma ċāradīr dārt.]

1.132.1^{bc} (Paruccheпа Dāivodāsi; to Indra)

tváyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīn āhany ādhi vocā nú sunvaté,
asmīn yajñé ví cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni)

yād indrāgnī jānā imé vihváyante tānā girā,

asmākebbhir nṛbhīr vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō
[nābhantām anyaké same.]

↗ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda,
sāsahyāma pṛtanyatāḥ also in 1.8.4^a (q.v.); 9.61.29^c; the cadence vanavad vanuṣyatāḥ at
2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyo 'vṛṇor āpa vrajām: 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^c (Paruccheпа Dāivodāsi; to Indra)

sām yāj jānān krātubhīḥ ċūra iksāyad dhāne hité taruṣanta ċravasyāvaḥ prá
yaksanta ċravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,
indra okyām didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^c (Paruccheпа Dāivodāsi; to Viṣve Devāḥ)

āstu ċrāuṣaṭ puró agnīm dhiyā dadha ā nú tác chárdho divyām vṛṇimaha
indravāyū vṛṇimaha,

yād dha krānā vivāsvati nābhā samdāyi nāvyaṣī,
ādha prá sú na ūpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70;
Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg,
RV. Noten, p. 141.

1.133.7^e (Paruccheпа Dāivodāsi; to Indra)

vanóti hí sunván kṣāyam pármasaḥ sunvānó hí śmā yājaty āva dviṣo devānām
āva dviṣaḥ,

sunvāná it siṣāsati sahasrā vājy ávṛtaḥ,
sunvanāyéndro dadaty abhúvam rayīm dadaty abhúvam.

8.32.18^b (Medhātithi Kāṇva; to Indra)

pānya ā dardirac chatā sahasrā vājy ávṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^ae (Paruccheha Dāivodāsi; to Vāyu)
 māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkr̥ta abhidyavo góbhiḥ
 krāṇā abhidyavaḥ,
 yād dha krāṇā irādhyāi dākṣaṁ sácanta útāyaḥ,
 sadhr̥icnā nityūto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11^b (Gṛtsamada; to Indra)

pībā-pibéd indra çūra sōmaḥ, māndantu tvā mandīnaḥ sutāsah,

2.11.11^a

pṛpāntas te kuksī vardhayantv itthā sutāḥ paura indram āva.

3.13.2^b (Ṛṣabha Vāiçvāmītra; to Agni)

ṛtāvā yasya rōdasī dākṣaṁ sácanta útāyaḥ,
 havīsmantas tām īlate tām sanīṣyānto 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεῖδος*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with rōdasī. Oldenberg, SBE. xlvī. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of rōdasī and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheha Dāivodāsi; to Vāyu)

vāyur yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
 dhurī vólhave,

prā bodhaya pūramdhim jāri ā sasatīm iva,

prā cakṣaya rōdasī vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^d (Ḷyāvāṇva Atreya; to Maruts)

yuṅgdhvām hy āruṣṭ rāthe, yuṅgdhvām rātheṣu rohitaḥ, ॐ I.14.12^a
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under I.14.12^a.

1.134.6^{a+s} (Paruccheṣa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sómānām prathamāḥ pītim arhasi sutānām
pītim arhasi,

utó vihútmatinām viṣām vavarjūṣṇām,

viṣvā it te dhenāvo duhra āṇīram ghṛtām duhrata āṇīram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

īndraḥ ca vāyav eṣām, sómānām pītim arhathaḥ, ॐ 4.47.2^a

yuvām hí yāntīndavo nimnām āpo ná sadhryāk, ॐ 4.47.2^d

5.51.6^b (Svastyātreya Atreya; to Viṣve Devāḥ)

īndraḥ ca vāyav eṣām, sutānām pītim arhathaḥ, ॐ 4.47.2^a

tām juṣethām arepāsav abhi prāyaḥ.

8.6.19^b (Vatsa Kaṇva; to Indra)

imās ta indra pīṇayo ghṛtām duhrata āṇīram,

enām ṛtāsyā pipyūṣṭh.

The difficult word vavarjūṣṇām, I.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viṣām vavarjūṣṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 svarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām duhrata āṇīram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āṇīram in I.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent I.134.6^{abc}: 'Was hat der gute Paruccheṣa dabei gedacht als er die beiden Adjectiva (meaning āpūrvaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of I.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a+f} (Paruccheṣa Dāivodāsi; to Vāyu)

túbhyāyām sómaḥ páripūto ádribhi spārhā vāsanaḥ pári kócam arṣati čukrá
vāsāno arṣati,

tāvāyām bhāgā āyūsu sómo devēsu hūyate,

vāha vāyo niyūto yāhy asmayūr juṣāṇo yāhy asmayūḥ.

8.82.5^a (Kusidin Kaṇva; to Indra)

túbhyāyām ádribhiḥ suto góbhiḥ čritó mādāya kām,

prā sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prā vīrayā čicayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsah,

vāha vāyo niyūto yāhy áchā, pībā sutāsyāndhaso mādāya, ॐ 5.51.5^c

Oldenberg, ZDMG. li. 825, is struck by the unsitness of the combination páripūto ádribhiḥ in I.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the *prauṇagastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Daivodāsi; to Vāyu)

ā no niyūdibhiḥ ṇatīnibhir adhvarām sahasrīnibhir ūpa yāhi vitāye vāyo
havyāni vitāye,

tāvayām bhāgā rtvīyaḥ sāraṇmīḥ sūrye sādā,

adhvaryūbhir bhāramāṇā ayaṇsata, vāyo cūkrī ayaṇsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasistha; to Vāyu)

ā no niyūdibhir ṇatīnibhir adhvarām sahasrīnibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastibhiḥ sādā naḥ.]

cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū śū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prauṇagastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryūbhir bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Daivodāsi; to Vāyu)

ā vām rātho niyūtvaṇ vakṣad āvase 'bhī prayāṇsi sūdhitāni vitāye vāyo
havyāni vitāye,

pībataṁ mādho āndhasaḥ pūrvapēyaṁ hī vām hitām,

vāyav ā candreṇa rādhasā gatam, indraḥ ca rādhasā gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

āchā no yāhy ā vahābhi prayāṇsi vitāye,

ā devān sōmapitaye.]

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candreṇa rādhasā gatam: 4.48.1^c—4^c, vāyav ā candreṇa rāthēna.]

[1.135.5^c, ācūm ātyaṁ nā vājīnam: 1.129.2^c, prīkṣām ātyaṁ, &c.]

1.135.6^e (Paruccheṣa Daivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih₁ādhvaryūbhir bhāramāṇā ayaṁsata, vāyo çukrá
ayaṁsata, 1.135.3^b

eté vām abhy asṛkṣata tirāḥ pavitram āçāvah,
yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tirāḥ pavitram āçāvah,
viçvāny abhi sūubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

pavamāṇāsa índavas, tirāḥ pavitram āçāvah,
índraṁ yāmebhir āçata. 9.24.1^b

It seems natural to suppose that the repeated pāda, tirāḥ pavitram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^o (Paruccheṣa Daivodāsi ; to Vāyu and Indra)

āti vāyo sasató yāhi çāçvato yātra grāvā vādati tātṛa gachatam grhām índraç ca
gachatam,

ví sūñtā dādīçe rīyate ghṛtām ā pūrnāyā niyútā yātho adhvarām índraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na índrābṛhaspatī grhām índraç ca gachatam,

somapā sōmapitaye. 1.23.3^o

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpaṁ grhām índraç ca gánvahi,
mādhvāḥ pitvā sacevahi trīḥ saptā sākhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.83.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheṣa Daivodāsi ; to Mitra and Varuṇa)

prā sú jyēṣṭham nicirābhyām brhān nāmo havyam matīm bharatā mṛṇayādbhyām
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsutī yajñé-yajña upastutā,

āthainoh kṣatram ná kutaç canādhīçe devatvām nū cid ādhīçe.

2.41.6^a (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī lādityā dānunas patī,

sācete ānavahvaram. 1.136.3^f

Cf. 8.29.9^b, samrājā sarpirāsutī ; and 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheṣa Daivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve vāryasya pānthā rāsya sám ayaṁsta raçmībhiç cākṣur bhāgasya
raçmībhiḥ,

dyukṣām mitrásya sādānam aryamṇó varuṇasya ca,

āthā dadhate brhād ukthyām váya upastūtyām brhād váyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyātva āditih cārma yachatu,

6.75.12^d

mātā mitrāsya revāto aryamno vāruṇasya cā, nehāso va utāyah suhāyo
va utāyah.

refrain, 8.47.1^{ef}—18^{ef}

1.136.3^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jagrīvānsā divé-
dive,

jyōtiṣmat kṣatrām ācāte ādityā dānunas pāti,

mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6^b (Gṛtsamada; to Mitra and Varuṇa)

tā samrājā ghr̥tāsutī, ādityā dānunas pāti,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vastyād dānunas pāti. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayān mitrāya vāruṇāya cāntamaḥ: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse: 1.129.3^{fg},
mitrāya vocam vāruṇāya saprāthah sumṛīkāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam ūpa nah.

1.137.1^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

susumā yātam ādribhir gōgritā matsarā imé sōmāso matsarā imé,

ā rājānā divispre, asmatrā gantam ūpa nah,

1.137.1^e

imé vām mitravaruṇā gāvācīrah sōmāḥ cūkrā gāvācīrah.

9.64.28^c (Kaṣyapa Mārīca: to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya kṛpā,

sōmāḥ cūkrā gāvācīrah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
ācīrah.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhiḥ.

1.137.2^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyācīrah, sūtāso dādhyācīrah,

utā vām uśāso budhī sākām sūryasya raçmibhiḥ,

sūtō mitrāya vāruṇāya pitāye cārur r̥tāya pitāye.

1.5.5^c

1.47.7^d

9.17.8^o (Asita Kāṣyapa, or Devala Kāṣyapa ; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅgīm duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ : 9.65.15^b, tivrām
duhānty ādribhiḥ.]

1.139.1^g : 1.132.5^g, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi ṛtīyaḥ : 8.92.20^a, yāsmiṁ viçvā, &c.]

[1.139.6^g, sumṛṭikō na ā gahi : 1.91.11^c, sumṛṭikō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu didiḥy ādha çvāstvān vṛsabho dāmūnaḥ,
avāsyā çūçumatir adider vārmeva yutsū pariārbhurānaḥ.

6.8.6^a (Bharadvāja Bārhaspatya ; to Vāiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāraṁ suvīryam,
vayāṁ jayema çatināṁ sahasrīṇaṁ vāiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemīḥ pāri tā
babhūva.]

Cf. 5.13.6.

1.142.1^o (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatāsruce,
tāntum tanuṣva pūrvyām sūtāsomāya dāçūṣe.

8.13.14^o (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
ā tū gahi prā tū drava mātṣvā sūtāsyā gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantaṁ tanūnapāt.

[1.142.2^c, yajñāṁ viprasya māvataḥ : 1.17.2^b, hāvaṁ viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Naraçāṁsa)
gūciḥ pāvako ādbhuto mādhvā yajñāṁ mimikṣati,
nāraçāṁsaḥ trīr ā divō devō devēṣu yajñīyaḥ.

- 8.13.19° (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 ōciṇ pāvakā ucyate sō ādbhutaḥ.
 9.24.6° (Viṣvamanas Vaiyaṅva ; to Pavamāna Soma)
 pāvasva vītrahantamokthēbhir anumādyah,
 ōciṇ pāvako ādbhutaḥ.
 9.24.7^a (The same)
 ōciṇ pāvakā ucyate sōmaḥ sutāsyā mādhvah,
 ॥devāvīr aghaṇṣasāḥ.॥

9.24.7°

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, ōciṇ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, ōci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19° has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19°: 'Wer? der Stotṛ oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyana, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmūchā sujihva vacyāte.

5.5.3^{ab} (Vasuṣruta Ātreya ; Āpra)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 sukhāi rāthebhir utāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259 ; for citrām see under 1.92.13. The two hymns share also 1.142.7° and 5.5.6°.

1.142.6^{a+d} : 1.13.6^{a+b}, vī ṣrayantām ṛtāvīdhaḥ, dvāro devīr asaṇṇatāḥ.

1.142.7^b : 1.13.7^a, nāktoṣāsā supēṣasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhāndamāne ūpake ॥nāktoṣāsā supēṣasā.॥
 yahvī ṛtāsyā mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuṣruta Ātreya ; Āpra)
 supṛātīke vayovīdha yahvī ṛtāsyā mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anūṣata yahvīr ṛtāsyā mātārāḥ,
 marmṛjyānte divāḥ ṣiṣum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīcñé abhi tmānā yahvī ṛtasya mātārā,
tanvānā yajñām ānuśag yād añjatē.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

çām ródasi subāndhave yahvī ṛtasya mātārā,
bhāratam āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó sū te kīn canā-
mamat. ☞ refrain, 10.59.8^c ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībatam sōmam mādhumantam aṇvinā barhiḥ sīdatam sumāt,
tā vāvṛdhānā ūpa suṣṭutim divo gantām gaurāv ivēṇam.

The dual form, yahvī ṛtasya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdatam narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hōtarā dāivya kavi, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājihvā jugurvāni hōtarā dāivya kavi, ☞ 1.13.8^b
yajñām no yakṣatām imām, sidhrām adyā divispṛçam. ☞ 1.13.8^c

2.41.20^b (Gṛtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāva naḥ pṛthivī imām sidhrām adyā divispṛçam,
yajñām devēsu yachatām.

5.13.2^b (Sutamābhara Ātreya; to Agni)

agné stōmam manāmahe sidhrām adyā divispṛçam,
devāsya dravinasyāvaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 99. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnir havyā suṣūdati devō devēsu mēdhiraḥ; 1.188.10^c,
agnir havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)

sá jáyamānaḥ paramé vyòmany ávir agnir abhavan mātariçvane,
asyá krátvā samidhānāsyā majmānā prā dyāvā çocīḥ prthivī arocayat.

6.8.2^a (Bharadvāja Barhaspatya; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapí arakṣata,
vy antárikṣam amimita sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruni; to Vaiçvānara)

sá jáyamanaḥ paramé vyòman vāyúr ná páthah pári pási sadyáh,
tvám bhūvana janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhebhīr ádṛpitebhīr iṣṭe 'nimīṣadbhīḥ pári páhi no jáḥ: 6.8.7^{ab},
ádabdhebhīḥ táva gopúbhīr iṣṭe 'smákaṁ páhi trīṣadhaṣtha sūrīn.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāne yonā mithunā sámokasā: 1.159.4^b, jamí sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)

tām m̐ hinvanti dhītáyo dáça vṛço devám mártāsa útāye havāmahe,
dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhīr vayunā návādhita.

3.9.1^b (Viçvāmitra Gathina; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,

ṣpām nápatām subhāgam̐ sudīditiṁ, ṣupráturtim anehásam.]

☞ c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)

cikítvinmanasam̐ tvā devám mártāsa útāye,

vāreṇyasya té 'vasa iyánāso amanmahī.

8.11.6^b (Vatsa Kāṇva; to Agni)

vīpraṁ vīprāsó 'vase devám mártāsa útāye,

agnim̐ gr̥bhīr havāmahe.]

☞ 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya; to Agni)

ágne juṣásva prāti harya tād vāco mándra svádháva řtajāta súkrato,
yó viçvátah pratyāññ ási darçató raṇváh sám̐drṣṭāu pitumāñ iva kṣāyah.

8.74.7^c (Gopavana Ātreya; to Agni)

iyám te návyasi matir̐ ágne ádhāyy asmád á,

mándra sújāta súkrató 'mura dásmatithe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇváh sám̐drṣṭāu pitumāñ iva kṣāyo bhadrá rudrāṇām marútām

úpastutiḥ,

góbhīḥ ṣyāma yaçāso jáneṣv á sādā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sú[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sūhṛdṣṭi; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī saṁcārantī: 3.33.3^d; 10.17.11^c, samānām yōnim ānu saṁcārantī (10.17.11^c, saṁcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta ōyōr dadācūr vājebhir āṣuṣāṇāḥ,
ubhé yāt toké tānaye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvārāya sādām id ṛtvā.

See Oldenberg, SBE, xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvah (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyāvah.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyāḥ te agne pācyanto andhāḥ durityād ārakṣan,
rarākṣa tām sukṛto viṣvavedā dīpsanta id ripāvo nāha debhuh.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyāvah . . . yé pāyāvah). Cf. Oldenberg, SBE, xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād m̐ viṣṭo mātariṣvā: 1.71.4^a, mātṛid yād m̐ vibhṛto mātariṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī riṇāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocir āstur nā cāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Maitravaruni; to Agni)

prōthad ācyo nā yāvase 'viṣyān yadā mahāḥ samvārapād vy āsthāt,
ād asya vāto ānu vāti ṣocir ādha sma te vrājanam kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocih, and 10.142.4^c, yadā te vāto anuvāti ṣocih, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éšate pátir dán̄n iná ináśya vásunaḥ padá á,
úpa dhrájantam ádrayo vidhān̄n ít.

10.93.6^c (Tānya Pārtha ; to Viṣve Devāḥ)

utá no devāv aṇvínā ṣubhás pátri dhāmabhír mitrávárūṇā uruṣyatām,
mahāḥ sá rāyá éšaté 'ti dhānveva duritá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with páda b ; and, even more temerarily, treating sá . . . éšate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṇvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éšate is the yaṇamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the páda fits more primarily the yaṇamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
yuvám divó bṛható dákṣam ābhúvam gám ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiṣṇava ; to Mitra and Varuṇa)

mahántā mitrávárūṇā samrāja devāv ásurā,
řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224 ; *RV.* Noten, p. 149.

1.152.1^d, řténa mitrávaruṇā sacethe : 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyám mitráśya váruṇasya dhāma ; 7.61.4^a, řánsā mitráśya, &c. ;
10.10.6^c, bṛhán mitráśya, &c. ; 10.89.8^c, prá yé mitráśya, &c. Cf.
also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṇvó jātó anabhiṇúr árvā kánikradat patayad ūrdhvāsānuḥ,
acittam bráhma jujuṣur yúvānaḥ prá mitré dhāma váruṇe gr̥pántaḥ.

4.36.1^a (Vāmadeva ; to R̥bhus)

anaṇvó jātó anabhiṇúr ukthyó ráthas tricakráḥ pári vartate rájaḥ,
mahát tát vo devyáśya pravácanaṁ dyām řbhavaḥ řṭhivīm̄ yác ca
púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̥bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṇvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludvig, 97: 'ohne ross geboren, ohne zügel der renner, wiehern fliegt er mit aufgerichteten rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehern fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)
yājāmahe vām mahāḥ sajōṣā havyēbhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo nā dhītībhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)
purukūtsāni hī vām ādācad dhavyēbhir indrāvaruṇā nāmobhiḥ,
āthā rājānaḥ trasadasyum asyā vṛtrahānaḥ dadathur ardhadevām.
7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
ā vām rājānāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāir bahvór dādhanā pāri tmānā viśurūpā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)
prā tād viṣṇu stavate vīryeṇa mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūsu trīṣū vikrāmaṇeṣv adhikṣiyānti bhūvanāni viçvā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgō na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā pársyāḥ,
srkām saṁçāya pavim indra tigmām vi çātrūn tālhi vi mḍho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt pársyāḥ. Just such processes without doubt preceded the Rīg-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludvig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)
tād asya priyām abhī pátho aṇyām náro yātra devayāvo mādanti,
urukramāsyā sá hī bāndhur itthā viṣṇoḥ padé paramé mādha ūtsāḥ.

7.97.1^b (Vasiṣṭha; to Indra)

yajñē divo nr̥ṣādane pr̥thivyā nāro yātra devayāvo mādanti,
indrāya yātra sāvanāni sunvė gāman mādāya prathamām vāyaç ca.

For 1.154.5 cf. Pischel, *Ved. Stud.* ii. 88; Hillebrandt, *Ved. Myth.* iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra)

tā im vardhanti māhy asya pūṇsyaṁ nī mātārā nayati rėtase bhujé,
dādāhī putrō 'varam pāram pitūr nāma tr̥tīyam ādhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)

ṛtāsyā jihvā pavate mādhu priyām vaktā pātir dhiyō asyā ādabhyah,
dādāhī putrāḥ pitrōr apīcyaṁ nāma tr̥tīyam ādhi rocané divāḥ.

Of. Muir, *Original Sanskrit Texts*, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 416, 418; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putrō) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktā pātir dhiyāḥ and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)

tāt-tad id asya pūṇsyaṁ gṛṇimasnāsya trātūr avṛkāsyā mīlhuṣaḥ,
yāḥ pāṛthivāni tribhīr id vīgāmabhir urū krāmīṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva; to Indra)

asyā vṛṣṇo vyōdana urū kramīṣṭa jīvāse,
yāvaṁ nā paçvā ū dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urū kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Açvins)

ābodhy agnir jmā ūd eti sūryo vy ūṣāç candrā mahy āvo arcīṣā,
āyukṣātām açvinā yātave rātham prāsavid devāḥ savitā jāgat pṛthak.

10.35.6^c (Luça Dhanāka; to Viçve Devāḥ)

anamivā ūṣāḥ ū carantu na ūd agnāyo jihatām jyōtiṣā br̥hāt,
āyukṣātām açvinā tūtujiṁ rātham svasty agnīm samidhanām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjaṁ vahatam aṇvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭaṁ nī rāpāṁsi mṛkṣataṁ sēdhataṁ dvēṣo
bhāvataṁ sacābhūva.

1.159.1^a (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī ṛtāvīdhā mahī stuṣe vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vūryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha ; to Dyāvapṛthivyāu)
prā dyāvā yajñāḥ pṛthivī nāmobbhīḥ sabādha iḥe bṛhatī yājatre,
tē cid dhī pūrve kavāyo gṛnāntaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmī sāyonī mithunā sāmokasā: 1.144.4^b, samānē yonā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu)
tād rādho adyā savitūr vāreṇyāṁ vayāṁ devāsyā prasavē manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhataṁ vāsūmantaṁ ṇtagvīnam.

4.34.10^b (Vāmadeva ; to Ṛbhus)
yē gómantaṁ vājavantaṁ suvīraṁ rayīm dhattā vāsūmantaṁ puru-
kṣūm,

tē agrepā ṛbhavo mandasānā asmē dhatta yē ca rūtīm gṛnānti.

4.49.4^b (Vāmadeva ; to Indra and Bṛhaspati)
asmē indrābṛhaspati rayīm dhataṁ ṇtagvīnam,
āṇvāvantaṁ sahasrīṇam.

6.68.6^b (Bharadvāja ; to Indra and Varuṇa)
yāṁ yuvāṁ dāṇvādharvāya devā rayīm dhattō vāsūmantaṁ purukṣūm,
asmē sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanūṣām āṇṣatīḥ.

7.84.4^b (Vasiṣṭha ; to Indra and Varuṇa)
asmē indrāvaruṇā viṇvāvāraṁ rayīm dhataṁ vāsūmantaṁ purukṣūm,
prā yā ādityō āṇṭā minātī āmitā ṇūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣāṇe antār iyate: 1.35.9^b, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu, here Sūrya)
ayāṁ devānām apāsām apāstamo yō jajāna ródasi viṇvāṇambhuvā,
vī yō mamé rájasi sukratūyáyājārebhi skāmbhanebhiḥ sám āṇṣce.

6.7.7^a (Bharadvāja Barhaspatya; to Vāiṣvānara)

vī yó rájáṁsy ámimīta sukrátur ₁ vāiṣvānaro vi divó rocanā kavīh₁
~~cf.~~ cf. 6.6.7^b

pári yó víḡvā bhúvanāni paprathé 'dabdhó gopā amítasya rakṣitā.

Cf. 6.49.13^a, yó rájáṁsi vimamé párthivāni, of Viṣṇu; and 6.8.2^a, vy ántárikṣam amimīta sukrátur, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānṛe in 1.160.4^a, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvāṁsa (13^a, suṣupvāṁsa) ṛbhavaś tād aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhvas)

niç cārmaṇo gām ariṇīta dhītibhir yā jāranta yuvaçā tākṛnotana,
 sāudhanvana āçvād āçvam atakṣata yuktva rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhvas)

lékaṁ ví cakra camasām cāturvayaṁ₁ niç cārmaṇo gām ariṇīta dhītī-
 bhīh₁, cf. 4.35.2^d

áthā devéṣv amṛtatvām ānaça çruṣṭí vājā ṛbhavaś tād va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

mā no mitró váruṇo aryamāyúr indra ṛbhukṣā marútaḥ pári khyan,
 yád vājīro devájātasya sápteḥ pravakṣyāmo vidátḥe víryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto juṣanta,
 námobhir vā yé dádhate suvrktūḥ stómaḥ rudráya mīlhuṣe sajóṣāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^a, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígúrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devéṣv asti.

[1.162.22^c, anāgastvām no áditih kṛnotu: 4.39.3^c, ānāgasam tám áditih kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpām uttamām apaçyaṁ jigīṣamāṇam iṣā á padé góḥ,
 yadā te máрто ánu bhógam ānaç ád id grásisṭha óṣadhīr ajgah.

10.7.2^c (Trita Āptya; to Agni)

imā agne matáyas túbhyaṁ jātā góbhir āçvāir abhí grṇanti rádhah,
 yadā te máрто ánu bhógam ānaç vāso dádhāno matibhiḥ sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmāntāsaḥ sīlikamadyamāsaḥ sám çūraṇāso divyāso átyāḥ,
 haṁsā iva çreṇiçó yatante yád áksīsur divyām ájnam āçvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)

haṁsā iva cṛeṇiḥ yātānāḥ ṣukrā vāsānāḥ svāraṇo na āguḥ,
unniyāmānāḥ kavibhiḥ puristād [devā devānam āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, ṣūraṇāso, in 1.163.10, may perhaps harbour a compound ṣūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: *irmāntāsaḥ*, 'broad-haunched'; *silikamadhyamāsaḥ*, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, *saptā svāsāro abhi sām navante*: 10.71.3^d, *tām saptā rebhā abhi sām navante*.]

[1.164.21^c, *inō viṣvasya bhūvanasya gopāḥ*: 2.27.4^b, *devā viṣvasya*, &c.]

1.164.30^d, 38^b, *āmartyo mārtyenā sāyonih*.

1.164.31 (*Dirghatamas Āucathya*; to *Viṣve Devah*) =

10.177.3 (*Pataṅga Prājapatya*; *Mayābhedaḥ*)

āpacyaṁ gopām ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīcīḥ sā viśūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, *ātho vayām bhāgavantaḥ syāma*: 7.41.5^b, *tēna vayām*, &c.]

1.164.43^d, 50^b, *tāni dhārmaṇi prathamāny āsan*.

1.164.50 (*Dirghatamas Āucathya*; *Sādhyah*) =

10.90.16 (*Nārāyaṇa*; to *Puruṣa*)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
tē ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the *Puruṣa* hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (*Dirghatamas Āucathya*; to *Sarasvat*, or *Sūrya*)

divyāṁ suparnāṁ vāyasām bṛhāntam apām gārbhaṁ darṣatām oṣadhīnām,
abhipatō vṛṣṭibhis tarpāyantaṁ sārāsvantaṁ āvase johavimī.

3.1.13^a (*Viṣvāmitra Gāthina*; to *Agni*)

apām gārbhaṁ darṣatām oṣadhīnām vānā jajāna subhāgā virūpam,
devāsaḥ cin mānasā sām hi jagmūḥ pāniṣṭhaṁ jātām tavāsaṁ duvasyan.

Bergaigne, i. 144; ii. 47, regards *Agni* as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If *Agni* at all, he must be the solar *Agni*.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apāñ Napat, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apāñ gārbhañ darṣatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyaḥ suparnaḥ will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitravaruṇi

[1.165.13^d eṣām bhūta nāveda ma ṛtānām; 4.23.4^c, devō bhuvan nāveda, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; to Maruts)

eṣā va stōmo maruta iyām gir mādāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānañ jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānañ
jirādānum.

1.166.4^a, bhāyante viṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante viṣvā bhūvanā
marūdibhyaḥ.

[1.166.8^b, pūrbhī rakṣata maruto yām āvata: 1.64.13^b, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arāttac cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvrktibhiḥ: 1.52.1^d, éndrañ vavṛtyām, &c.]

1.168.9^d (Agastya Māitravaruṇi; to Maruts)
āsūta pñenir mahatē rāṇaya tveṣām ayāsām marūtām ānikam,
té sapsarāso jñanayantābhvam ād it svadhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāvuna; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śú no marúto mṛṣayantu: 1.171.3^a, stutásno no marúto, &c.]

1.170.5^a (Agastya; to Indra)
 tvām içiṣe vasupate vásūnām tvām mitráṇām mitrapate dhēsthah,
 indra tvām maruḍbhiḥ sām vadasvādha prāçāna ṛtuthā havīṣi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
 āgne mūkiṣ te devāsya rātīm ādevo yuyota,
 tvām içiṣe vásūnām.

[1.171.3^a, stutásno no marúto mṛṣayantu: 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya; to Indra)
 dāno viça indra mṛdhrāvācaḥ saptá yát púraḥ çarma çāradīr dārt,
 ṛṇór apó anavadyārṇā yūne vṛtrām purukūtsāya randhīḥ.

6.20.10^c (Bharadvāja; to Indra)
 sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāḥ,
 saptá yát púraḥ çarma çāradīr dārd dhán dāsīḥ purukūtsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çāradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsyūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kūtsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kūtsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)
 váha kūtsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyāçvā, 6.20.1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdho yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama; to Indra)
 kūtsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavam sahasrā,
 sadyó dāsyūn prá mṛṇa kutsyóna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparṇaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d oṣāṁ bhūta nāveda ma ṛtānām; 4.23.4^e, devā bhuvaṇ nāveda, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

oṣā va stōmo maruta iyām gīr māndāryāsya mānyāsya kārōḥ,
oṣā yāsīṣṭa tanvā vayām vidyāmeṣām vṛjanām jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjanām
jīrādānum.

1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vūjah: 7.26.5^c, sahasrīṇa ūpa no māhi vūjan.]

[1.167.9^b, arāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndram vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsuta pṛeṇir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām pāry apacyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śú no marúto mṛṇyantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya; to Indra)

tvám içiṣe vasupate vásūnām tvám mitráṇām mitrapate dhéṣṭhaḥ,
 indra tvám marúdbbhiḥ sām vadasvādha práçāna ṛtuthā havīṣi.

8.71.8^c (Sudṛti Āṅgīrasa, and Purumīḷha Āṅgīrasa; to Agni)
 āgne mákiṣ te devásya rátīm ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṇyantu: 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dáno viça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradīr dārt,
 ṛṇor apó anavadyāṇā yūne vṛtrām purukútsāya randhīḥ.

6.20.10^c (Bharadvāja; to Indra)
 sanéma té 'vasā návyā indra prá pūráva stavanta enā yajñāñi,
 saptá yát púraḥ çárma çáradīr dārd dhán dāsīḥ purukútsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugn (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çáradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsyūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)

váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyāçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdhó yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gautama; to Indra)
 kútsāya çúṣṇam açúsaṁ ní barhiḥ prapitvé áhnaḥ kúyavaṁ sahasrá,
 sadyo dāsyūn prá mṛṇa kutsyēna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sāna tā ta indra nāvya āguḥ sāho nābhó 'viranāya pūrvīh,
bhīnāt pūro ná bhīdo ādevīr nanāmo vādhar ādevasya pīyóh.

2.19.7^d (Gr̥tsamada ; to Indra)

evā ta indrocātham aheṃa ḡravasyā ná tmānā vājāyantaḥ,
aḡyāma tát sāptam āḡuṣāṇā nanāmo vādhar ādevasya pīyóh.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṛṇór apāh sīrá ná srāvantiḥ,
prā yāt samudrām āti ḡura pārśi pārāyā turvācam yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vīśā mādó vāreṇyāḥ : 8.46.8^a, yās te mādó vāreṇyāḥ.]

[1.175.3^c, sahāvān dāsyum avratām : 9.41.2^c, sahāvāno dāsyum, &c.]

1.175.5^{ab}: 1.127.9^{de}, ḡṣmāntamo hí te mādó dyumnāntama utá krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvabh̥yo jarit̥ḡbh̥ya indra máya ivāpo ná tīṣyate babhūtha,
tām ānu tvā nivīdam̐ johavīmī ḡvidyāmeṣām̐ vṛjānam̐ jīrādānum̐.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaistaya indram indo vīśā vīḡa,
ḡṛghāyāmāna invasi, ḡatrum ānti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

ḡpāvasva devavīr āti, pavītram soma rānh̥yā,
indram indo vīśā vīḡa.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fließ ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berausch zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vīśā vīḡa in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra! —Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sā váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kócam madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyāmāṇa invasi: 1.10.8^b, ṛghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carṣanínám.

[1.176.2^d, yávanā ná carkṛṣad vīṣā: 1.23.15^c, góbhir yávanā ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínám vásu,
spāçāyasva yó asmadrúg divyēvaçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ucúr vásūni ní dvitá,
virásya pṛtanāṣāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaniprá vṛṣabhó jánānam rájá kṛṣṭínám puruhūtá indrah,
sutáḥ çravasyánn ávasópa madríg, yuktvá hári vīṣanā yáhy arvān.] ^{cf. 1.177.1^d}

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka ic cyāváyati prá bhūmā rájá kṛṣṭínám puruhūtá indrah,
satyám enam ānu víçve madanti rátīm devásya gr̥pató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vṛṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vīṣanā yáhy arvān: 5.40.4^c, yuktvá háribhyām úpa yāsad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vīṣanam vīṣā te sutáḥ sómah páriṣiktá mádhūni,
yuktvá vīṣabhyām vṛṣabha kṣitínám háribhyām yahi pravátópa madrík.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhitám te mána indra dvibárhah sutáḥ sómah páriṣiktá mádhūni,
vīṣṭadhenā bharate suvṛktír iyám indram jóhuvasi manīṣā.

See the preceding item. For vīṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya; to Indra)

ó sústuta indra yāhy arvāñ ūpa brāhmāṇi mānyāsya kārōḥ,
vidyāma vāstor āvasā grṇānto 〔vidyāmeśāṃ vrjānaṃ jirādānum.〕

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādeviḥ,
vidyāma vāstor āvasā grṇānto 〔bharadvāja utā ta indra nūnām.〕

☞ 6.25.9^d

10.89.17^c (Renu Vaiṣvāmitra; to Indra)

evā te vayām indra bhuñjatinām 〔vidyāma sumatinām nāvānām.〕

☞ 1.4.3^b

vidyāma vāstor āvasā grṇānto 〔viṣvāmitrā utā ta indra nūnām.〕

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopamudrā; to Rati)

yē cid dhī pūrva r̥tasāpa āsan sakām devēbhīr āvadann r̥tāni,
tē cid āvasur nahy āntam āpūḥ sām ū nū pātnīr v̥ṣabhir jagamyuḥ.

10.154.4^a (Yami; Bhāvavṛttam)

yē cit pūrva r̥tasāpa r̥tāvāna r̥tāvīdhaḥ,
pitṛn tāpasvato yama tāñ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya; to Rati)

imām nū sōmam āntito hr̥tsū pitām ūpa bruve,
yāt sīm āgaḥ cakṛmā tāt sū mṛlatu pulukāmo hī mārtyaḥ.

5.85.7^d (Atri Bhāuma; to Varuṇa)

aryamyaṃ varuṇa mitryaṃ vā 〔sākhāyaṃ vā sādām id bhr̥taraṃ vā.〕

☞ 1.185.5^b

vecām vā nityaṃ varuṇāraṇaṃ vā yāt sīm āgaḥ cakṛmā ḡcīrāthas tāt.

7.93.7^c (Vasiṣṭha; to Indra and Agni)

só agna enā nāmasā samiddhō 'chā mitrām vāruṇam indraṃ voceḥ,
yāt sīm āgaḥ cakṛmā tāt sū mṛla tād aryamāditiḥ ḡcīrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya; to Aṇvins)

tām vām rāthaṃ vayām adyā huvema stómair aṇvīnā suvitāya nāvyaṃ,
āriṣṭanemim̐ pāri dyām iyanām 〔vidyāmeśāṃ vrjānaṃ jirādānum.〕

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Aṇvins)
 tāṁ vām rátham vayám adyá huvema pr̥thujráyam aṇvínā sāṁgatiṁ
 góh,
 yáḥ suryám váhati vandhuráyúr gírvāhasam purutáman vasyúyūm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya; to Aṇvins)

ávaviddham taugryám apsv antár anārambhaṇé támasi práviddham,
 cátasro návo játhasasya jūṣṭā úd aṇvibhyám iṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhaṇé támasi prá vidhyatam,
 yáthā náthā púnar ékaṇ canódáyat tát vām astu sáhase manyumáe chávah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhasasya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
 ranhāḥ.

1.183.3^{cd} (Agastya; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratāni vartate havīsmān,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5^c (The same)

eṣá vām stómo aṇvínāv akāri mánebhír maghavānā suvṛkti,
 yátām vartís tánayāya tmāne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

sá me vápuṣ chādayad aṇvínor yó rátho virúkmān mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{c+d} (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharshīm má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidhāyo mádhūnām.

8.57 (Vā. 9).4^a (Medhya Kāva; to Aṇvins)

ayám vām bhāgó níhito yajatremá giro nāsatyópa yātam,
 pṛbataṁ sōmam mádhumantam asmé prá dāṇvānsam avatām cācibhiḥ.

3.58.5^d (Viçvāmitra; to Açvins)
tirāḥ purū cid açvinā rājāṁsy āṅgūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathībhir devayānāir, dāsraṁ imé vām nidhāyo mādhunām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^c in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Açvins)
yuvām gótamaḥ purumīlho ātrir dāsra hāvaté 'vase havīṣmān,
diçam na diṣṭām rjūyeva yāntā me hāvaṁ nāsatyōpa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Açvins)

ā me hāvaṁ nāsatyāçvinā gāçataṁ yuvām,
mādhaḥ sōmasya pītāye.

☞ 5.75.3^b

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyā sōmasya pītāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, ātāriṣma tāmāsas pārām asyā.

1.183.6^c = 1.184.6^c (Agastya; to Açvins)

ātāriṣma tāmāsas pārām asyā, prāti vām stōmo açvināv adhāyi,
ēhā yātaṁ pathībhir devayānāir vidyāmeṣām vjānaṁ jirādānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Açvins)
tirāḥ purū cid açvinā rājāṁsy āṅgūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathībhir devayānāir dāsraṁ imé vām nidhāyo mādhunām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^c, and the cadence pathībhir devayānāir, 5.43.6^d.

[1.184.2^a, asmé ū śu vṛṣaṇā mādayetham: 4.14.4^d, asmīn yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tānayāya tmāne ca: 1.183.3^{od}; 6.49.5^{od}, yēna narā nāsa-
tyeṣayādhyai vartir yāthās tānayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ prthivi no ābhvāt.

1.185.8^b (Agastya; to Dyāvāprthivyāu)

devān vā yāc cakrmā kác cid āgaḥ sákhāyaṁ vā sādām ij jāspatiṁ vā,
iyām dhīr bhūyā avayānam eṣām dyāvā rākṣataṁ prthivi no ābhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sākhyam vā sādām id bhrātaram vā,
veṇām vā nityam varuṇāraṇam vā yāt sm āgaḥ cakṛmā cigrāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—*Cf.* 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viṣve Devāḥ)

ā no viṣva āskṛā gamantu devā mitrō aryamā vāruṇaḥ sajōśāḥ,
bhūvan yāthā no viṣve vṛdhāsah karan suśāhā vithurām nā cāvah.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukṛām āraṇaḥ,

cf. a : 4.45.2^a ; b : 5.45.10^a

yāsmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōśāḥ.

The list of the gods in the repeated pāda fits primarily the designation adityāḥ in 7.60.4 ; secondarily the designation viṣve devāḥ in 1.86.2.—For āskṛa in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, *Ved. Stud.* i. 96.

1.186.3^a (Agastya ; to Viṣve Devāḥ, here Agni)

prēṣṭham vo ātithim grñiṣe 'gnīm cātībhīr turvāṇiḥ sajōśāḥ,
āsad yāthā no vāruṇaḥ sukṛtīr iṣaḥ ca parśad arigūrtāḥ sūriḥ.

8.84.1^a (Uṣanas Kavya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyām,

agnīm rātham nā vedyam.

cf. 8.19.8^b

Pāda 8.84.1^a, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, *Prol.*, pp. 38, note 5, 69, note 3, 187, note 5 ; RV. *Noten*, p. 182. For stanza 8.84.1 Oldenberg, *Prol.* 288 ; SBE. xlv. 195 ; Pischel, *Ved. Stud.* i. 93, 105 ; for 1.186.3, Geldner, *Ved. Stud.* iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyāṇām stuyh . . . agnīm . . .

1.186.4^b (Agastya ; to Viṣve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,
barhiśādā puruhūtē maghóni ā yajñiye suvitāya cṛayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ cūṣāḥ . . . arkāḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥si nicht im Wortlaut jener Stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind?'

1.188.4^a (Agastya; Āpra, to Barhis)
prācīnam barhīr ōjasā sahasravīram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamāna str̥ṇān hāriḥ,
devēsu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc}; 1.142.8^{bc}, hōtārā dāivya kavī, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat: 1.105.14^c; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya; to Agni)
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām ōno bhūyisṭham te nāmaūktiṁ vidhema.

3.5.6^b (Viçvāmitra Gathina; to Agni)
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devō vayūnāni vidvān,
sasāsya cārma ghṛtāvāt padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya; to Agni)
agne tvām pārayā nāvyo asmān svastibhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.

10.56.7^b (Bṛhaduktha Vāmadevya; to Viçve Devāḥ)
nāvā nā kṣōdah pradīçah pṛthivyāḥ svastibhir āti durgāni viçvā,
svām prajām bṛhaduktho mahitvāvareṣv adadhād ā parēsu.

Cf. 1.99.1^c, sá nah parṣad āti durgāni viçvā.

[1.190.2^b, sargo ná yó devayatām āsarji: 9.97.46^d, kāmō ná, &c.]

1.190.8^c (Agastya; to Bṛhaspati)
evā mahás tuijātás tuiṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó virāvad dhātu gómād [vidyāmeṣām vṛjānam jirādānum.]

7.23.6^c (Vasiṣṭha Maitravaruni; to Indra) cf. refrain, 1.165.15^d ff.

levéd indram vṛṣaṇam vājrabāhum, vasiṣṭhaso abhy arcanty arkāḥ,
cf. 7.23.6^a

sá na stutó virāvad dhātu gómād [yuyām pāta svastibhiḥ sādā nah.] cf. refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādr̥ṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
 nī gāvo goṣṭhē asadan nī mṛgāso aviksata,
 nī ketāvo jānānām ny ādr̥ṣṭā alipsata.]

ॐ 1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuna)
 ādhā hī kāvya yuvām dāksasya pūrbhīr abbhutā,
 nī ketūnā jānānām aikēthe pūṭadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
 etā u tyé prāty adṛṣṇan pradoṣām tāskarā iva,
 ādr̥ṣṭā viṇvadr̥ṣṭāḥ prātibuddhā abbhūtana.

ॐ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṇan purāstāj jyōtir yāchantīr uṣāso vibhātīḥ,

ājijanan sūryām yajñām agnīm apācinām tāmo agād ājuṣṭam. ॐ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādr̥ṣṭā viṇvadr̥ṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, sō cin nū nā marāti nō vayām marāmāre asya yōjanām haristhā
 mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nū nā maranti nō
 vayām, &c. ; 1.191.13^{de}, āre asya yōjanām, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām táva potráṃ ṛtviyaṃ táva neṣṭrām tvám agníd
ṛtāyatāḥ,

táva praçāstrām tvám adhvariyaśi brahmá cāśi gṛhāpatiḥ ca no dáme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gṛtsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hí neśi vāsya á bṛhád vadema vidátthe suvírāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; *RV. Noten*, p. 189; *Pischel, Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidátthe suvírāḥ.

2.2.2^b (Gṛtsamada, &c., as above ; to Agni)

abhí tvā náktir uśāso vavāçire 'gne vatsām na svásareṣu dhenávaḥ,
divā ivéd aratir mānuṣā yugā kṣāpo bhāsi puruvāra saṃyātāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtiśāhaṃ vāsoṛ mandānām āndhasaḥ,

abhí vatsām ná svásareṣu dhenáva ṇdrāṇi gīrbhīr navāmahe.]

§ 8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir uśāso in 2.2.2 by 'nacht und morgens'. The two words are the subject of abhi vavāçire; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyūm jānaśi ubhé ānu: 9.70.3^b, ādābhyāso janūśi ubhé ānu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhanā usāso rūmyā ānu svār pā dīded aruṣēna bhānūnā,
hótrābhīr agnīr mānuṣaḥ svadhvaró rájá viçám átiithiç cānur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)

sádāsi raṇvó yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvaráh,
viprasya vā yác chaçamānā ukthyaṁ vājaṁ sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnīr nihitaḥ pṛthivyām pratyān viçvāni bhūvanāny asthāt,
hótā pūvakāḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2^d (Trita Āptya; to Agni)

ṛvési hotrām utá potrām jānanām, mandhatāsi dravinodú ṛtāvā,

1.76.4^c

svāhā vayām kṛnāvāmā havīṁsi devó devān yajatv agnīr árhan.

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā vidūṣṭara ṛjū yakṣataḥ sám reā vapuṣṭarā,
devān yājantāv ṛtuthā sám añjato nābhā pṛthivyā ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gathina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gathina; to Agni)

dāivya hotārā prathamā ny ṛñje sapta pṛkṣāsaḥ svadhāyā madanti,
ṛtām çāhsanta ṛtām ít tá āhur ānu vratām vratapā dīdhyānāḥ.

10.66.13^a (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dāivya hotārā prathamā puróhita ṛtāsyā pānthām ānv emi sādhyā,

1.124.3^c

ksétrasya pātiṁ prátiveçam imahe viçvān devān amṛtān āprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā suvácā mīmānā yajñām mānuṣo yajadhyai,
pracodāyanta vidátheṣu kārū pracīnaṁ jyótiḥ pradīçā diçānta.

3.29.4^b (Viçvāmitra; to Agni)

iḷayās tvā padé vayām nābhā pṛthivyā ádhi,

jātavedo ní dhimāhy ṛagne havyāya vólhave,

1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidūṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. ix. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām ápy etu páthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devīr) devānām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté cṛitō ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havayām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarātham yāhy arvān nānārathām vā vibhāvo hy āgvāh,
pātnivatas trinčātām trinč ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,
eṣā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvah.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantaṃ uçtjo nāmobhir ichānto dhīra bhṛgāvo vīndan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sukām hí çucinā çūciḥ praçustā kratunājanī,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāva; to Indra)

stotā yāt te vicarṣanir atipraçardhyad girāh,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtānām vicarṣanīḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣanī shows that the vicarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava; to Agni)
yāthā vidvān āraṁ kārād viṣvebhyo yajatēbhyāḥ,
ayām agne tvé āpi yām yajñāṁ cakṛmā vayam.

8.44.28^a (Virūpa Āṅgīrasa; to Agni)
ayām agne tvé āpi jaritā bhūtu santya,
tāsmāi pāvaka mṛṇaya.

cf. I.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.44.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḥ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imā u śū ṇudhī gīrah.

2.6.5^a (Somāhuti Bhārgava; to Agni)
sā no vṛṣṭīm divās pāri sā no vājam anarvāṇam,
sā naḥ sahasrīṇīṣaḥ.

9.65.24^a (Bhrgu Vārūṇi, &c.; to Pavamāna Soma)
té no vṛṣṭīm divās pāri pāvantām ā suvīryam,
suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3^c: āti gāhemahi dvīṣaḥ: 3.27.3^c, āti dvēsāṁsi tarema.]

2.7.4^a (Somāhuti Bhārgava; to Agni)
gūciḥ pāvaka vāndyó 'gne brhád ví rocasa,
tvām ghṛtébhir āhutah.

7.15.10^c (Vasiṣṭha Maitravarūṇi; to Agni)
agní ráksāṁsi sedhati, cukrácocir ámartyaḥ,
gūciḥ pāvaká ídyah.

cf. I.79.12^b

Cf. agniḥ pāvaká ídyah, 3.27.4^b.

[2.8.5^b, agním ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5^c (Gr̥tsamada; to Agni)
átrim ánu svarájyam agním ukthāni vāvṛdhuḥ,
viṣvā ádhi grīyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṣṇā rūpāny arjunā vi vo mādē viçvā ādhi çriyo dhiṣe vívaksase.
 10.127.1^c (Kuçika Sāubhara, or Ratri Bhāradvāji ; Rātristavaḥ)
 rātri vy akhyad āyatī purutrā devy āksābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^e, saptó ādhi çriyo dhire.

2.8.6^{e+d} (Grtsamada ; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayām,
 āriṣyantaḥ sacemahy abhī śyāma prṭanyatāḥ.

8.25.11^c (Viçvamanas Vāiyaçva ; to Viçve Devāḥ)
 té no nāvām uruṣyata dívā náktan sudānavaḥ,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 tvāya virēṇa viravo 'bhī śyāma prṭanyatāḥ,
 kṣārā ṇo abhī vīryam.

Cf. sāsahyāma prṭanyatāḥ, under 1.8.4.

2.11.2^b (Grtsamada ; to Indra)
 sṛjó mahīr indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 ámartyaṁ cid dāsāṁ mánayamānam ávabhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Maitrāvaruṇi ; to Indra)
 tvām indra srāvitavā apas kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vāvakre rathyò na dhénā réjante viçvā krīrīmāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforshung, p. 97.

2.11.4^d, 5^a (Grtsamada ; to Indra)
 çubhrām nú te çuṣmaṁ vardháyantaḥ çubhrām vājraṁ bāhvór dādhānāḥ,
 çubhrás tvām indra vāvṛdhānó asmé dāsīr víçaḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyaṁ gūlhām apsv āpivṛtaṁ māyinaṁ kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra ; to Indra)
 indro mādhu sāmibhṛtam usṛiyāyām padvād viveda çaphāvan nāme góḥ,
 gūhā hitām gūhyaṁ gūlhām apsú háste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Prthu Vāinya ; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr víçaḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 638, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée).' Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2^{ad} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pibā-pibéd indra çūra sōmaṁ māndantu tvā mandinaḥ sutāsaḥ, 1.134.2^a
prñantas te kukṣī vardhayantv ithā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pibā-pibéd indra çūra sōmaṁ mā riṣaṇyo vasavāna vāsuh sán,
utā trāyasva gṛnató maghóno mahāç ca rāyo revátas kṛdhi naḥ.

10.22.15^c

2.11.11^b, māndantu tvā mandinaḥ sutāsaḥ: 1.134.2^a, māndantu tvā mandino
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti váraṁ jaritré duhīyád indra dākṣiṇā maghóni,
çíkṣā stotṛbhyo māti dhag bhágo no bṛhád vādema vidátthe suvīraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, nota.]

[2.12.3^a, yó hatvāhim āripāt saptá síndhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmīr vṛṣabhás túviṣmān: 4.5.3^b, sahásrareṭā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá síndhūn: 1.32.12^d, avásrjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantaṁ yāḥ çánsantaṁ yāḥ çaçamānám ūtí,
yasya bráhma vārdhanaṁ yasya sómo yásyedám rādhaḥ sá janāsa indraḥ.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sákha çivó narām astu pátí,

yāḥ çánsantaṁ yāḥ çaçamānám ūtí pácantaṁ ca stuvántam ca prañésat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kíḷasi satyāḥ,
vayám ta indra viçvāha priyāsaḥ [suvírāso vidátham á vadema.] 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trútāro devā ádhi vocatā no má no nidrá içata móta jālpīḥ,
vayám sómasya viçvāha priyāsaḥ [suvírāso vidátham á vadema.]
1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^{d-4^d}, yás tákr̥ṇoḥ prathamám sāsya ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yāsya dāça sākām ádya ékasya çruṣṭāu yád dha codám ávitha,
arajjāu dāsýūn sám unab dabhítaye suprávyo abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra síśāsataḥ,
çagdhí yáthā rúçamañ çyāvakañ kípam indra právaḥ svarṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Śāyana, *stotṛṇām prerakam yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyañ tád vaso dānāya rádhah sám arthayasva bahú te vasavyām,
indra yác citráñ çravyasá ánu dyūñ [bṛhád vadema vidáthe suvírāḥ.]

1.116^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebbih̥ síñcata mádyam ándhaḥ,
kāmí hí virāḥ sadám asya pitiñ juhóta vīṣne tád id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ

āgmann āpa uçatír barhí édám ny ádhvaré asadan devayántīḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyā.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Śāyana has in mind expressions such as yajamānasya codāu in 2.30.6, or yajamānasya coditā in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṣt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada; to Indra)

ádhvaryavo yó apó vavriváṁsam vr̥trám jaghānáçányeva vṛkṣám,
tásmā etám bharata tadvaçáyaṁ eṣá índro arhati pítim asya.

2.37.1^c (Gr̥tsamada; to R̥tus)

mándasva hotrād ánu jóṣam ándhasó ṛ'dhvaryavaḥ sá pūrṇám vaṣṭy
ásicam,
tásmā etám bharata tadvaçó dadír hotrād sómaṁ draviṇodaḥ píba
rtúbhiḥ.

cf. 2.37.1^b

2.14.10^b (Gr̥tsamada; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir im̐ pr̥natā bhojám índram,
védāhám asya nibhṛtaṁ ma etád dītsantaṁ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja; to Indra)

tám vaḥ sakháyaḥ sám yáthā sūtésu sómebhir im̐ pr̥natā bhojám índram,
kuvít tásmā ásatī no bhárāya ná súṣvim índró 'vase mṛdhātī.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c: 1.32.3^b, trikadrukeṣv apibat sūtásya.

2.15.2^c: 1.103.2^a, sá dhārayat pṛthivīm papráthac ca.

2.15.2^d–9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9: see 2.15.10.

2.17.4^a (Gr̥tsamada; to Indra)

ádhá yó viçvā bhūvanābhí majmánēçānakṛt právayā abhy ávardhata,
úd ródasī jyotiṣā váhnir ūtanot sīvyan támaṁsi dúdhitā sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca viçvā bhūvanābhí majmánā,
yúthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an grösze (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6: see 2.15.10.

2.18.3^d (Gṛtsamada; to Indra)

hári nú kañ rátha índrasya yojám áyái súktena vácasā návena,
mó sú tvám átra bahávo hí víprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

má te harí vīsañá vitáprsthā ní rīraman yájamānāso anyé,
atyáyāhi çáçvato vayám té 'rañ sutébbih kṇavāma sómāih.

Cf. 10.160.1^{ed}, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, má vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, Ved. Myth. i. 119 ff.; Bloomfield, Johns Hopkins University Circulars, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the Rig-Veda, p. xxx. Cf. Oldenberg, RV. Noten, p. 202.

2.18.7^d (Gṛtsamada; to Indra)

māma bráhmendra yāhy áchā viçvā hári dhurí dhiçvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sávane mādāyasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādāyantu çuṣmīnañ tuvirádhasaṃ jaritré,
éko devatrā dáyase hí mártān asmiñ chūra sávane mādāyasva.

7.29.2^c (The same)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācinó hárībhir yāhi túyam,

asmínn ū sú sávane mādāyasvó_{pa} bráhmāñi çṇava imā nah.₁

cf. 3.43.3^b6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo
asmín sávane mādāyasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya pīyoh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yáh çánsantañ yáh çaçamānám utí.2.20.5^d (Gṛtsamada; to Indra)

só āngirasāṃ ucáthā jujuçvāñ bráhmā tūtò índro gātúm iṣṇān,
muṣṇāñ uśásah súryeṇa stavāñ ágnasya cic chiṇathat pūrvyāñi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvañ bhásāñsi vaste súryo ná çukráh,
ví yá inóty ajārah pávakó 'çnasya cic chiṇathat pūrvyāñi.

For sundry points in these two stanzas see Pischel and Geldner, Ved. Stud. i. 162, 201; iii. 119; Ludwig, Ueber Methode, p. 29; Oldenberg, RV. Noten, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇāñ muṣṇāñ see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Ṛṭsamada; to Indra)

abhibhūve 'bhibhañgāya vanvatē 'ṣālhāya sāhamānāya vedhāse,
tutigrāye vāhnaye duṣṭārtave satrāsāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
āṣālhāya sāhamānāya vedhāse tigmāyudhāya bharatā ṛṇōtu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mūhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam prā kṛtāni vīryā: 1.32.1^a, indrasya nū vīryāni prā vocam.]

2.22.1^d-3^d, sāinaḥ saçcad devō devām satyām indraḥ satyā induh.

2.22.4^c, divī pravācyam kṛtām: 1.105.16^b, divī pravācyam kṛtāḥ.

2.23.5^a (Ṛṭsamada; to Brahmanaspati)

nā tām āñho nā duritām kūtaç canā nārātayas titirur nā dvayāvinaḥ,
viçvā id asmād dhvarāso vī bādhasse yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kāva; to Agni)

tāsyéd ārvanto ranhayanta āçāvas tāsa dyumnitamaḥ yāçaḥ,
nā tām āñho devākṛtam kūtaç canā na mārtyakṛtaḥ naçat.

10.126.1^a (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

nā tām āñho nā duritām devāso aṣṭa mārtyam,
sajōsaso yām aryamā mitrō nāyanti vāruno āti dvīṣaḥ.

Of. 7.82.7, nā tām āñho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āñhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam for nā duritām.

2.23.8^c (Ṛṭsamada; to Bṛhaspati)

trātāraṁ tvā tanūnām havāmāhe 'vaspartar adhivaktāraṁ asmayām,
bṛhaspate devanīdo nī barhaya mā durévā ūttaraṁ sumnām ūn naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sārasvatī devanīdo nī barhaya prajām viçvasya bṛsayasya māyinaḥ,
utā kṣitibhyo 'vānir avindo viṣām ebhyo asravo vājiniṇvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, *bḥhaspātir ví vavarhā*. In 6.61 *Saras-vatī* is assimilated to *Bḥhaspātī* in an especial degree: in st. 3, as *dhīnām avitrī* 'helper of prayers' (*vāe*) she is clearly a sort of lieutenant of *Bḥhaspātī*; in st. 7 she slays *Vṛtra*; in st. 1 she is hostile to the *Paṇis*. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, *mā no duḥcāṁso abhidipsūr iṣata: 1.23.9^c; 7.94.7^c, mā no duḥcāṁsa iṣata; 10.25.7^d, mā no duḥcāṁsa iṣatā vivakṣase.*

2.23.11^c, *āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.*

[2.23.15^d, *tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇaṁ, &c.*]

2.23.19^{cd} = 2.24.16^{cd} (*Gr̥tsamada; to Brahmanaspati*)
brāhmaṇas pate tvām asyā yantā sūktāsyā bodhi tānayaṁ ca jinva,
viṣvaṁ tād bhadrām yād āvanti devā, bṛhād vadema vidāthe suvīrāḥ.]
 ☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (*Gr̥tsamada; to Aponaptar*)
āyāṁsam agne suksītūṁ jānāyāyāṁsam u maghāvadbhyaḥ suvṛktīm,
viṣvaṁ tād bhadrām yād āvanti devā, bṛhād vadema vidāthe su-
vīrāḥ.]
 ☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, *yām-yām yūjam kṛṇutē brāhmaṇas pātīḥ.*

[2.25.4^b, *sā sātvaḥbhiḥ prathamō goṣu gachati: 1.83.1^a, ācāvavati prathamō, &c.*]
 Cf. 9.86.12.

2.25.5^b (*Gr̥tsamada; to Brahmanaspati*)
tāsmā id viṣve dhunayanta sīndhavō 'chidrā cārma dadhire purūṇi,
devānāṁ sumné subhāgaḥ sā edhate, yām-yām yūjam kṛṇutē brāhmaṇas pātīḥ.]
 ☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (*Utkiḷa Kātya; to Agni*)
āchidrā cārma jaritāḥ purūṇi devān āchā dīdyanāḥ sumedhāḥ,
rātho nā sāsnir abhī vakṣi vājam āgne tvām ródasī nah suméke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlii. 223.

2.26.2^b (*Gr̥tsamada; to Brahmanaspati*)
yājasva vira prā vihi manāyatō bhadrām mānaḥ kṛṇuṣva vṛtratūrye,
haviṣ kṛṇuṣva subhāgo yāthāsasi, brāhmaṇas pāter āva ā vṛṇmahe.]

☞ cf. 2.26.2^d

8.19.20^a (*Sobhari Kāṇva; to Agni*)
bhadrām mānaḥ kṛṇuṣva vṛtratūrye yēnā samātsu sāśāhaḥ,
āva sthīrā tanuhi bhūri cārdhatām vānema te abhīṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthīrān mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇīmahe: 10.35.2^a, diváspṛthivyor āva, &c.]

2.26.3^b, sá putráir vājaṁ bharate dhānā nṛbhīḥ: 1.64.13^c, árvadbhir vājaṁ, &c.;
 10.147.4^d, makṣú sá vājaṁ, &c.

2.27.2^b, mitró aryamā várūṇo juṣanta: 7.64.1^d, rája suksátró várūṇo juṣanta.]

[2.27.4^b, devā víçvasya bhúvanasya gopāḥ: 1.164.21^c, inó víçvasya, &c.]

2.27.7^c (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
 pípartu no áditi rájaputrāti dvéṣāṁsy aryamā sugébhīḥ,
 br̥hān mitráśya várūṇasya çármópa syāma puruvirá áriṣṭāḥ.

10.10.6^c (Yami Vāivasvatī; Saṁvāda)

kó asyā veda prathamasyāñnaḥ ká tñ dadarça ká ihá prā vocat,
 br̥hān mitráśya várūṇasya dhāma kád u brava āhano víçyā nṛñ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimis*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
 trí rocanā divyā dhārayanta hiraṇyáyāḥ çūcayo dhāraputāḥ,
 ásvapnajo animiṣā ádabdhā uruçaṁsā rjāve mártayaḥ.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trí rocanā divyā dhārayanta,
 árcanti tvā marútāḥ putádakṣās tvām eṣām f̥sir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myths*, iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (f̥sir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trí rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. ar̥ = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtasamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣṇu Devāḥ)

māhām maghōno varuṇa priyāsya bhūridāvna ā vidam cūnam āpēḥ,
mā rāyō rājan suyāmād āva sthām [bṛhād vadema vidāthe suvīrāḥ.]

☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtasamada, or Gṛtsamada; to Varuṇa)

idām kavē adityāsya svarājo viṣvāni sānty abhy āstu mahnā,
āti yō mandrō yajāthāya devāḥ sukīrtīm bhikṣe vāruṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayām asmi jaritaḥ pāya mehā viṣvā jātāny abhy āsmi mahnā,
ṛtāsya mā pradīḥo vardhayanty ādardirō bhūvanā dardarimi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyām naḥ putrā aditer adabdhāḥ: 7.60.5^d, ṣaṁmāsaḥ putrā aditer
ādabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyām dvēṣānsi sanutār yuyota: 10.100.9^b, viṣvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣṇu Devāḥ)

asmākaṁ mitravaruṇavatām rātham ādityāi rudrāir vāsuhīḥ sacābhuvā,
prā yād vāyo nā pāptan vāsmanas pāri ṣravasyāvo hṣṣivanto vanarṣādaḥ.

8.35.1^b (Ṣyāvāṣva Ātreya; to Aṣvins)

agninēndreṇa vāruṇena viṣṇunādityāi rudrāir vāsuhīḥ sacābhuvā,
[sajoṣasā uṣāsā sūryeṇa ca] [sōmam pibatam aṣvinā.]

☞ c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvādattebhi rudra cāntamebhiḥ cātām himā aṣya bheṣajebhiḥ,
vy āsmād dvēṣo vitarām vy āhho vy āmivāḥ cātayasvā viṣṭetḥ.

6.44.16^d (Ṣamyu Bārhaspatya; to Indra)

idām tyāt pātram indrapūnam indrasya priyām amṛtam apāyi,
mātsad yāthā sāumanasāya devām vy āsmād dvēṣo yuyāvād vy āhhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḥ pāri tveṣāsya durmatīr mahī gāt,
āva sthirā maghāvadbhyas tanuṣva [mīdhvas tokāya tānayāya mṛṣa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)
 prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇe pībantiḥ,
 mā va stenā içata māghāçansaḥ, pári vo hetī rudrásya vṛjyāḥ.

§ 2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)
 yuvó rāṣṭrām bṛhád invati dyāur yāu setṛbhīr arajjūbhiḥ sinīthāḥ,
 pári no hélo vāruṇasya vṛjyā urúm na indraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under *pari no rudrasya hetir vṛṇaktu*. We need not assume really conscious imitation of one another on the part of the two types *pári hetīḥ* and *pári hélaḥ*. Yet I believe that *pári hetīḥ* preceded *pári hélaḥ* ; cf. the opening paragraphs of Part 2, chapter 4.—The expression *áva sthīrá maghāvadbhyas tanuṣva* means 'loosen the strung bows that are directed against our patrons' (anent Geldner, *Ved. Stud.* iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛṇa : 1.114.6^d, tmāne çokāya tánayāya mṛṇa.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣe tā viçvā bhūvanā vavakṣire mitrīya vā sādām ā jṛādānavaḥ,
 pṛṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūneṣu dhūrśadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmaṁ marūtām ója
 imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidātheṣu dhīrāḥ.

For sundry points in 2.34.6 see Pischel, *Ved. Stud.* i. 301 ; Max Müller, *SBE.* xxxii. 302 ; Ludwig, *Ueber Methode*, p. 30 ; Oldenberg, *RV. Noten*, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, *Ved. Stud.* iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahó marúta evayāvno viṣṇor eṣásya prabhṛthé havāmahe,
 hīraṇyavarṇān kakuhān yatásruco brahmaṇyántaḥ çāṇsyaṁ rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayú viṣṇor eṣásya prabhṛthé havīrbhiḥ,
 vidé hí rudró rudrīyaṁ mahitvām yaṣiṣtām vartír açvīnāv írāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders *prabhṛthé* by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, *SBE.* xxxii. 296, 306.

[2.35.2^d, viçvāny ayo bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
 10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jīhmānam urdhvó vidyūtām vāsanaḥ : 1.95.5^b, jīhmānam urdhvāḥ
 svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada; to Aponaptr)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu māṛjmi dīdhiṣāmi bīlmair dādhamy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva; to Bṛhaspati)

evā pitre viśvādevāya vīṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
bṛhaspate suprajñī virāvanto [vayām syāma pātayo rayiṇām.] ॥ 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivānsam : 1.7.2.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viśvaṁ tād bhadraṁ yád āvanti devā bṛhād
vadema vidāthe suvīraḥ.

[2.36.4^a, ā vakṣi devān iha vipra yāṁsi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, ā devān
vakṣi yāṁsi ca.]

2.36.5^c (Gr̥tsamada; to R̥tus)

eṣā syā te tanvō nṛṇṇavārdhanah sāha ójah pradīvi bāhvōr hitāḥ,
túbhyaṁ sūtó maghavan túbhyaṁ ābhṛtas tvām asya brāhmaṇād ā tṛpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idāṁ havir maghavan túbhyaṁ rātām prāti samraḥ āhr̥ṇāno ṛgbhāya,
túbhyaṁ sūtó maghavan túbhyaṁ pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nividaḥ pūrvyā ānu,
āchā r̥jānā nāma ety āv̥taṁ praçāstrūd ā pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viśvehā devāu sávanāva
gachataṁ,

[sajóṣasā usāsā súryeṇa céṣaṁ no volham açvinā.]

॥ c : refrain, 8.35.1^c—21^c ; d : refrain, 8.35.4^d—6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, ādhivaryavaḥ sá pūṇām vaṣṭy āsīcam : 7.16.11^b, pūṇām vivāṣṭy āsīcam.]

Both pádas apply technically to Agni Draviṇodas.

2.37.1^c, tásma etām bharata tadvaçó dadīḥ : 2.14.2^c, tásma etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u ṣyā devāḥ savitā savāya açvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rātnam áthābhajad vit̥hotraṁ svastáu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u śyá devāḥ savitá hiraṇyáya bāhū ayaṁsta sávanāya sukrátuḥ,
ghṛtēna pāpí abhi prusṇute makhó yúvā sudákṣo rájaso vídharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u śyá devāḥ savitá dāmūnā hiraṇyapāṇiḥ pratidośám asthāt,
áyohanur yajató mandrájihva á dāçuse suvatí bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u śyá devāḥ savitá yayāma hiraṇyáyim amátim yám áciçret,
nūnám bhágo hávyo mānuṣebhir ví yó rátnā purúvāsus dādhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyākṣāḥ savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tād divó adbhyāḥ pṛthivyás tváyā dattám kámyaṁ rúḍha á gāt,
gám yát stotṛbhya āpáye bhávāty uruçáṁsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácaḥ çatasāḥ sámsabasram úd agnáye janiṣṭha dvibárhaḥ,
gám yát stotṛbhya āpáye bhávāti dyumád amivacātanaṁ rakṣohā.

2.39.8^a, etāni vām aṇvinā vārdhanāni : 1.117.25^a, etāni vām aṇvinā vīryāṇi.

[2.40.1^b, jánanaḥ divó jánanaḥ pṛthivyāḥ : 8.36.4^a, janitá divó janitá pṛthivyāḥ.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanaḥ rayīnām jánanaḥ divó jánanaḥ pṛthivyāḥ, [cf. 2.40.1^b
jatáu víçvasya bhúvanasya gopāu devá akr̥vann amṛtasya nábhim.

3.17.4^d (Kata Vāiçvāmītra ; to Agni)

agníḥ sudṛtīm sudṛçam gr̥nāto namasyāmas tvédyam jatavedaḥ,
tvám dūtám aratīm havyvāḥ devá akr̥vann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhyām índraḥ pakvám āmāsv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣte.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

[víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāksana eti, [cf. 2.35.2^d
sómāpūṣaṇāv ávatan dhīyam me yuvābhyām víçvāḥ pṛtanaḥ jayema.

6.52.16^a (R̥içvan Bhāradvāja ; to Viçve Devāh, here Agni and Parjanya)
 āgnīparjanyaṽ avataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 īlām anyo janāyad gārbham anyāḥ prajāvatir īṣa ā dhattam asme.

[2.40.6^c, āvatu devy āditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gṛtsamada ; to Vāyu)
 niyútvaṁ vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
 vāyo çukró ayāmi te mādho āgrāṁ diviṣṭiṣu,
 ā yāhi sōmapitaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 ā no yajñāṁ diviṣp̥çam vāyo yāhi sumānmabhiḥ,
 antāḥ pavitra upāri çṛṇāno 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sōma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrājā ghṛtāsuti.

2.41.6^b : 1.136.3^e, adityā dānunas pati.

2.41.8^{a+c} (Gṛtsamada ; to Açvins)
 ná yāt páro nāntara adadhārsad vṛṣaṇvasū,
 duḥçāṁso mārtyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)
 āraṁ me gantaṁ hāvanāyāsmāi gr̥ṇānā yāthā pibātho āndhah,
 pāri ha tyād vartir yātho riṣo ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbīhi Kāṇva ; to Indra)
 sām it tām aghām aṇnavad duḥçāṁsaṁ mārtyaṁ ripūm,
 yó asmatrá durhāṇāvān ūpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gṛtsamada ; to Viçve Devāh) =

6.52.7^b (R̥içvan Bhāradvāja ; to Viçve Devāh)
 [viçve devāsa ā gata] çṛṇutā ma imāṁ hāvam, ¶ 1.3.7^b
 édāṁ barhir ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
 ihā gataṁ vṛṣaṇvasū çṛṇutāṁ ma imāṁ hāvam,
 [ānti śād bhūtu vām āvaḥ.] ¶ refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutaṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^c.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastā iva smasi : 1.29.1^b, anāṣastā iva smāsi.

2.41.20^b : 1.142.8^d, sidhrām adyā divispṛṣam ; 5.13.2^b, sidhrām adyā divispṛṣaḥ.

2.42.3^c (Gṛtsamada ; Adhvani vāṇyamānasya ṣakuntasya stutiḥ)

āva kranda dakṣiṇatō gṛhāṇāṁ sumanāḡālo bhadravādī ṣakunte,
mā na stenā iṣata māghāṇsaḥso 1 bṛhād vadema vidāthe suvīrah. 1

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riṣāntīḥ ṣuddhā apāḥ suprapāṇé pībantīḥ,
mā va stenā iṣata māghāṇsaḥ pāri vo hetī rudrāsya vṛjyaḥ. 1

☞ 2.33.14^a

Cf. mā no duḥṣāṇsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punānāḥ kavibhiḥ pavitrāḥ : 3.31.16^c, mādhvah punānāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbhaṁ darçatām ūsadhmām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yajamāno havīrbhir īḷe sakhitvām sumatīm nikāmāḥ,
devāir āvo mimīhi sām jaritrē rākṣā ca no dāmyebhir ānikāḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çūśām çāçvat kṛtvā īdyāya prā jahhruḥ,
çṛṇótu no dāmyebhir ānikāḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlii. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān,
asmé rayiṁ bahulām sāntarutrām suvācam bhagām yaçasām kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āsitrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūntānām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{cd} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtómā jānmañ-janman nīhito jātāvedāḥ.

3.30.2^o (Viçvāmitra ; to Indra)

ná te dūrē paramā cid rájaṁsy á tú prá yāhi harivo hāribhyām,
sthirāya vṛṣṇe sāvānā kṛtémā yuktā grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{ed}.

3.1.21^a : 3.1.20^d, jānmañ-janman nīhito jātavedāḥ.

3.1.21^{ed} (Viçvāmitra Gāthina ; to Agni)

jānmañ-janman nīhito jātavedā, viçvāmitrebhir idhyate ájasraḥ, 3.1.20^d
tāsyā vayāñ sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

3.59.4^{ed} (Viçvāmitra ; to Mitra)

ayāñ mitró namasyāḥ suçēvo rája suksātró ajanīṣṭa vedhāḥ,
tāsyā vayāñ sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)

tāsyā vayāñ sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
[sā sutrāmā svāvāñ indro asmē ārac cid dvēṣaḥ sanutār yuyotu.]

6.47.13^{ed}

10.14.6^{ed} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgraso naḥ pitāro nāvagvā ātharvāṇo bhṛgvaḥ somyāṣaḥ,
tēṣāñ vayāñ sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imāñ yajñāñ sahasāvan tvāñ no devatrā dhehi sukrato rārāṇaḥ,
prā yañsi hotar bṛhatīr īṣo nō 'gne māhi drāviṇam á yajasva.

10.80.7^d (Agni Sautika, or Agni Vāiçvānara ; to Agni)

agnāye brāhma ṛbhāvas tatakṣur agnīm mahām avocāmā suvṛktīm,
agne prāva jaritārañ yaviṣṭhagne māhi drāviṇam á yajasva.

3.1.23 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla

Kātya ; to Agni) = 3.22.5 (Gāthiñ Kauçika ; to Agni) = 3.23.5

(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāṁsañ sanīm gōḥ ṇavattamām hāvamānāya sādha,
syāñ naḥ sūnūs tānayo vijāvāgne sá te sumatīr bhūtv asmē.

3.2.2^o (Viçvāmitra Gāthina ; to Agni)

sá rocayaj januṣā ródasī ubhé sá mātṛor abhavat putrá ídyaḥ,
havyavāl agnir ajāraç cānohito dūlābho viçām ātithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavāl agnir ajāraḥ pitā no vibhūr vibhāvā sudṛṇko asmē,
sugārhapatyāḥ sām īṣo didihy [asmadryak sām mimihi grāvāñsi.]

3.54.22^b

The two hymns correspond also in 3.2.10^o = 5.4.3^a.

3.2.5^a (Viṣvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viçvádevyañ rudráñ yajñánām sádhadiṣṭim apásam.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtāvāñ mahiṣám viçvádarçatam agnīm sumnāya dadhire puró jánāḥ,
çrútkarṇañ sapráthastamāñ tvā girā, dáivyañ mánuṣā yugá. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlii. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmītra Gāthina; to Vaiçvānara)

namasyāta havyádātīm svadhvarām duvasyāta dāmyaṁ jātavedasam,
rathīr ṛtasya brhāto vicarṣaṇir agnir devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)

sadyo jāto vy āmimīta yajñām agnir devānām abhavat purogāḥ,
asyā hōtuḥ pradīçy ṛtasya vāci svāhākṛtām havir adantu devāḥ.

10.150.4^a (Mṛṇka Vasiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṇikām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmītra Gāthina; to Vaiçvānara)

viçām kavīm viçpátim mánuṣir iṣaḥ sám sīm akr̥ṇvan svádhitim ná tejase
sá udvāto nivāto yāti véviṣat sá gārbham eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçām kavīm viçpátim mánuṣīṇāñ cūcim pāvakām ghṛtāpr̥ṣṭham agnīm
ni hōtārañ viçvavidāñ dadhidhve sá devēsu vanate váryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçām kavīm viçpátim çāçvatīnāñ nitóçanañ vṛṣabhām carṣaṇīnām,
prétiṣaṇim iṣāyantañ pāvakām rájantañ agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāñivān vīṣā citreṣu nānadan ná sinhāḥ,
vaiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno vi dāçuṣe.

3.27.5^a (Viçvāmītra ; to Agni)

pṛthupājā ámartyo ghṛtānirnik svāhutaḥ,
agnír yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo jujosāt : 1.43.3^a, yāthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍāivyā hótārā prathamā ny řñje, saptá pṛkṣāsāḥ svadhāyā madanti,
ṛtām gānsanta ṛtām it tá āhur ānu vratām vratapā dīdhyanāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny řñje : 2.3.7^a, dāivyā hótārā prathamā
viduṣtārā ; 10.66.13^a, dāivyā hótārā prathamā puróhita ; 10.110.7^a,
dāivyā hótārā prathamā suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajōṣā ilā devāir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisrō devīr barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam ádha poṣayitnā déva tvaṣṭar ví rāraṇāḥ syasva,
yáto vīrāḥ karmanyaḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspatī) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspatī)

vānaspaté 'va sṛjōpa devān agnír havīḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^b.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ indreṇa devāiḥ sarátham turēbhiḥ,
barhīr na āstām áditīḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^c (Sutamābharā Ātreya ; to Agni)

ḷyajñāsya ketúm prathamām puróhitam, agnīm náras triṣadhasṭhé sám
idhire, 5.11.2^a

indreṇa devāiḥ sarátham sá barhīsi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirádo haviṣpā indreṇa devāiḥ sarátham dádhanāḥ,
ágne yāhi sahāsrām devavandāiḥ páraiḥ pūrvāiḥ piṭṭbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriṣṭ,
 sīdantu barhīr viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, havispāḥ, gharṁśadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)

mitrō agnir bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhūnām utā pārvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūm viṣa ṛṣate mānuṣīr yāḥ pāhī no manyo tāpasā sajōśāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)

pāti priyāṁ ripō āgraṁ padāṁ vēḥ pāti yahvāc cāraṇam sūryasya,
 pāti nābhā saptācīrṣaṇam agniḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vaiṣvānara)
 prāvācyam vācasāḥ kim me asyā gūhā hitām ūpa niṇig vadanti,
 yād usriyāṇām āpa vīr iva vrān pāti priyāṁ rupō āgraṁ padāṁ vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rūpā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)

ā rōdasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā prthivyā vacyantām te vāhnayaḥ saptājihvaḥ.

4.18.5^d (Sāmivāda Indrāditi vāmadevānām)
 avadyām iva mānyamānā gūhakar indram mātā vīryeṇā nyṣṭam,
 āthōd asthāt svayām ātkam vāsāna ā rōdasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvám agne çociṣā çocucāna ā ródasī aprṇā jāyamānaḥ,
 tvám devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketūr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 viñm cid ādrim abhinat parāyān jānā yād agnīm āyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmitra Gāthina; to Agni)

ṛtāsyā vā keçinā yogyābhir ghṛtasnūvā rōhita dhurī dhiṣva,
 āthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya; to Agni) [dhvam,
 purō vo mandrām divyām suvṛktīm prayatī yajñe agnīm adhvare dadhi-
 purā ukthēbhiḥ sā hī no vibhāvā svadhvarā karati jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne vihi haviṣā yāksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yākṣad devān amṛtān piprāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnīm is apparently the secondary element in the hypermetric line; mandrām in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmitra Gāthina; to Yupa)

ūc chrayasva vanaspate vārṣman pṛthivyā ādhi,
 sūmiti miyāmāno vārco dhā yajñāvāhase.

3.24.1^d (Viçvāmitra; to Agni)
 āgne sāhasva pītanā abhimātir āpasya,
 duṣṭāras tāranā āratir vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nābhā pṛthivyā ādhi, under 2.3.7^d.

[3.8.8^a, ādityā rudrā vāsavaḥ sunithāḥ; 7.35.14^a, ādityā rudrā vāsavo juṣanta
 (idām brāhma); 10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā
 brāhma).]

3.8.9^a, haṁsā iva çreṇiçō yātānāḥ: 1.163.10^c, haṁsā iva çreṇiçō yatante.

3.8.9^d (Viçvāmitra Gāthina; to Yupaḥ)

[haṁsā iva çreṇiçō yātānāḥ, gukrā vāsānāḥ svāravo na āguḥ, 1.163.10^c
 unnyāmānāḥ kavībhiḥ purāstād devā devānām āpi yanti pāthāḥ.

7.47.3^b (Vasiṣṭha; to Āpaḥ)
 catāpavitṛāḥ svadhāyā mādantīr devīr devānām āpi yanti pāthah,
 tāt indrasya nā minanti vratāni, sīndhubhyo havām ghṛtāvaj juhota.
 c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina; to Agni)
 sākḥāyas tvā vavṛmahe devām mātāsa utāye,
 apām nāpātām subhāgaṁ sudīditiṁ supratūrtim anehāsam.
 c: cf. 1.144.5^b
 d: cf. 1.40.4^d

8.19.4^a (Sobhari Kāṇva; to Agni)
 ūrjō nāpātām subhāgaṁ sudīditiṁ agnīṁ cṛṣṭhaçociṣam,
 sā no mitrāsya vāruṇasya sō apām ū sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina; to Agni)
 tām tvā mātā agṛbhṇata devébhyo havavāhana,
 viṣvān yād yajñān abhipāsi mānuṣa tāva krātva yaviṣṭhya.

10.118.5^b (Uruksaya Āmahīyava; to Agni Rakṣoḥan)
 jāramāṇaḥ sām idhyase devébhyo havavāhana,
 tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)
 gṛhō yāmy āramīkṛto devébhyo havavāhanah,
 kuvit sōmasyāpām iti.
 c: cf. refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṣṭika Vasiṣṭha; to Agni)
 sāmiddhaç cit sām idhyase devébhyo havavāhana,
 adityāi rudrāir vāsuhir na ū gahi mṛṣṭikāya na ū gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'Ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (gṛhō = grāham u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for gṛhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

ā juhota svadhvarām çirām pāvakāçociṣam,
açūm dutām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgiraśa ; to Agni)

agnīm mandrām purupriyām çirām pāvakāçociṣam,
hrdbbhīr mandrébhīr imahe.

8.102.111^a (Prayoga Bhārgava, or others ; to Agni)

çirām pāvakāçociṣam jyēṣṭho yó dāmeṣv ā,
dīdāya dīrghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe, § 5.20.3^a
yajñāya stīrnābarhiṣe vi vo mādē çirām pāvakāçociṣam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm trinçác ca devā náva cāsaparyan,
āukṣan ghṛtāir āstīṇan barhīr asmā ād īd dhótāraṁ ny āsādayanta.

Cf. 10.7.5^d, vikṣū hótāraṁ ny āsādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāṁ carṣaṇīnām,
devām mártāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āṅgiraśa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cīttibhiḥ,
tvām vardhantu no girāḥ § 1.5.8^c

10.134.1^d (Mādhātār Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprúthoṣā iva,
mahāntaṁ tvā mahīnām samrājāṁ carṣaṇīnām devī jānitry ajiñjanat
bhadrā jānitry ajiñjanat. § refrain, 10.134.1^{ef}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāṁ carṣaṇīnām cf. 8.16.1^a, prā samrājāṁ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijām āgne hótāraṁ īlate, § cf. 1.128.8^a
gopā ṛtāsya dīdīhi své dāme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijām cārum agne ní ṣedire,
ghṛtāpratīkaṁ mānuṣo vi vo mādē çukrām cētiṣṭham akṣābhīr vívakṣase.

10.118.7^c (Uruksaya Āmahṛyava ; to Agni Rakṣohan)

ādabhyena çociṣāgne rákṣas tvām daha,
gopā ṛtāsya dīdīhi.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, *agne hótāram īlate*: 6.14.2^c, *agnīm hótāram īlate*. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suvīryam sá puṣyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase devāya devāhūtibhiḥ,
havírbbhiḥ çukráçociṣe namasvino vayám dāçemāgnāye.

[3.10.4^b, *agnir devébhir á gamat*: 1.1.5^c, *devó devébhir á gamat*.]

Cf. in the Introduction, p. 19.

3.10.8^a, *sá naḥ pāvaka dīdihi*: 1.12.10^a, *sá naḥ pāvaka dīdivaḥ*.

[3.10.8^b, *dyumád asmé suvīryam*: 3.13.7^c, *dyumád agne suvīryam*.]

3.10.9^{ab}, *tām tvā viprā vipanyávo jāgrváṁsaḥ sám indhate*: 1.22.21^{ab}, *tád vipraso vipanyávaḥ jāgrváṁsaḥ sám indhate*.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)

tām tvā viprā vipanyávo jāgrváṁsaḥ sám indhate,
havyavāham ámartyam sahovādam.

cf. 1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viṣvāvedasam havyavāham ámartyam,
yájiṣṭham ṛñjase girá.
 8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvajananta mātáraḥ kavīm devāso āngiraḥ,
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, *ketúr yajñásya pūrvyāḥ*: 9.2.10^c, *ātmā yajñásya pūrvyāḥ*.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)

agnīm sūnūm sánaçrutam sáhaso jātávedasam,
vāhniṁ devá akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tām hótāram adhvarásya prāçetasam vāhniṁ devá akr̥vata,
dádhati rátnam vidhaté suvīryam, agnir jánāyā dāçuṣe. cf. 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyújaḥ krátur devānam ámr̥ktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnīḥ tuviçravastamañ tuvībrahmāṇam uttamām,
 atūrtam çrāvayātpatiñ putrāñ dadāti dāçuḥ.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmītra Gāthina ; to Agni)
 pāri viçvāni sūdhitāgnér açyāma mānmabhīḥ,
 víprāso jātāvedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mārta āmartyasya te bhūri nāma manāmahe,
 víprāso jātāvedasaḥ.

3.12.4^b (Viçvāmītra Gāthina ; to Indra and Agni)
 toçā vṛtrahāṇā huve sajítvanāparājītā,
 indrāgnī vājāsūtāmā.

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)
 toçāsā rathayāñvā vṛtrahāṇāparājītā,
 indrāgnī tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tād vām ceti prā viryam : 1.93.4^a, āgniṣomā ceti tād viryam vām.]

3.13.2^b : 1.134.2^a, dākṣam śacanta utāyaḥ.

[3.13.7^c, dyumád agne suviryam : 3.10.8^b, dyumád asmé suviryam.]

3.14.5^b (Rṣabha Viçvāmītra ; to Agni)
 vayāñ te adyā rarimā hi kāmam uttānāhastā nāmasopasādyā,
 yājiṣṭhena mānasā yakṣi devāñ āsredhatā mānmanā vipro agne.

6.16.46^d (Bharadvāja ; to Agni)
 vītī yó devāñ mārto duvasyéd agnīm ilitādhvaré havīṣmān,
 hōtārañ satyayajāñ ródasyor, uttānāhasto nāmasā vivāset. § 4.3.1^b
 10.79.2^d (Agni Sāukēika, or others ; to Agni)
 gūhā çro nihitam řdhag akṣī āsinvann atti jihvāyā vānāni,
 ātrāṇy asmāi paḍbhīḥ sām bharanty uttānāhastā nāmasādhi vikṣū.

3.15.5^a, āchidrā çarma jaritāḥ purūṇi : 2.25.5^b, āchidrā çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Kātya ; to Agni)
 imāñ naro marutaḥ saçcatā vřdham yāsmiñ rāyaḥ çevřdhasaḥ,
 abhī yé sánti pñtanāsu dūḍhyo viçvāñ çātrum adabhūḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudāsaḥ Paijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānāṁ paijavanāsya kētaṁ dūpācāṁ kṣatrāṁ ajāraṁ duvoyū.

For 7.18.25^{cd} cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Ante-
cedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ;
cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā : 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yāthā divo jātavedaḥ cikityān : 4.3.8^d, sādha divo, &c.]

3.17.4^d : 2.40.1^d, devā akṛṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikityo 'thā no dhā adhvarāni devāvītāu.

5.3.5^a (Vasuçruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsya ātithir bhāvāsi sā yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is
the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; there-
fore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under
5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his
strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5
'one better' by introducing the fable of a yet more primordial and superior sacrificer than
Agni himself.

3.19.1^c (Gāthīn Kāuçika ; to Agni)

agnīṁ hótāraṁ prā vṛṇe miyédhe gītsaṁ kavīm viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Sāuçika ; to Agni)

yām āchāma mānasā sō 'yām āgād yajñāsya vidvān páruçaç cikityān,
sā no yakṣad devātātā yājīyān ní hí gātsad āntaraḥ pūrvo asmāt.

Of. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā
yajīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthīn Kāuçika ; to Agni)

prā te agne haviṣmatim iyarmy āchā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhir vāsubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutamā ; to Agni)

ṛyatā sujūrṇī rātīni ghṛtāçī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārur navajā nākrāḥ paçvō anakti súdhitāḥ sumekāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts,
dripping ghee. Moving from left to right, choosing the gods, he hath established the
sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ' (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akṛá by 'horse', as suggests Geldner, *Ved. Stud.* i. 168, with Oldenberg's approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akṛó vidátheṣv dídyac chukrávarṇām úd u no yaṁsate dhiyam*, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akṛá seems to mean 'beacon'. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṣika; to Viçve Devāḥ)

dadhikrām agnīm uśāsam ca devīm bḥhaspátim savitāram ca devām,
açvina mitrávaruṇa bhāgam ca vāsūn rudrān adityān ihá huve.

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sániḷāḥ,

dadhikrām agnīm uśāsam ca devīm indrávató 'vase ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso gṛhṭásya.

3.21.2^d (Gāthin Kāuṣika; to Agni)

gṛhṭávantaḥ pāvaka te stoká çotanti médasaḥ,
svádharman devāvitaye gréṣṭham no dhehi váryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñébhir uktháir úpa havyébhir imahe,

çáçipate çacinām ví vo máde gréṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, vāro dhā yājñāvāhase.

3.24.3^{b+c} (Viçvāmitra; to Agni)

agne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édām barhiḥ sado máma.

8.19.25^c (Sobhari Kāṇva; to Agni)

yád agne mártyas tvām syúm ahám mitramaho amartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa; to Agni)

tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
rtáva yajñīyo bhúvaḥ.

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta īndra sōmam pibā imām,

cf. 8.17.1^b

édām barhiḥ sado māmā.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sā no agnīḥ suvīryaṁ svácvyam : 8.12.33^a, suvīryaṁ svácvyam.]

3.26.6^c : 2.34.4^c, pīśadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsya sādhanam : 1.44.11^a, nī tvā yajñāsya sādhanam ; 8.6.3^b,
stōmāir yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

[3.27.3^c, āti dvēṣāṁsi tarema : 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīḥ pāvakā īdyaḥ : 7.15.10^c, çūciḥ pāvakā īdyaḥ.]

3.27.5^a, prthupājā āmartyaḥ : 3.2.11^c, vāiçvānarāḥ prthupājā āmartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devō āmartyaḥ purāstād eti māyāyā,
vidāthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yō havyāny ārayatā mánurhito devā asā sugandhinā,
vívāsate vāryāni svadhvarō hótā devō āmartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirās tāmāṁsi darçatāḥ,
sām agnīr idhyate vīṣa.

8.74.5^b (Gopavana Ātreya ; to Agni)

amītam jātavedasam, tirās tāmāṁsi darçatām,
ghṛtāhavanam īdyaḥ.

cf. 6.48.1^c

The expressions tirās tāmāṁsi darçatāḥ, and ghṛtāhavana īdyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroīṣāṁ jātavedaḥ.

3.29.4^b, nābhā prthivyā ādhi : 2.3.7^d, nābhā prthivyā ādhi sānuṣu triṣū.

3.29.4^d : 1.45.6^d, āgne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yād adyā tvā prayatī yajñe asmīn hōtaç cikitvō 'vṛṇimahihā,
dhruvām aya dhruvām utāçamiṣṭhāḥ prajānān vidvān ūpa yāhi sōmam.

3.35.4^d (Viçvāmītra; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākhayā sadhamāda ācū,
sthirām rātham sukhām indradhitiṣṭhan prajānām vidvām ūpa yāhi
sómam.

3.30.2^c, sthirāya vīṣṇe sāvānā kṛtemā : 3.1.20^c, mahānti vīṣṇe sāvānā kṛtemā.

3.30.13^d (Viçvāmītra; to Indra)

didrkṣanta uṣāso yāmann aktōr vivāsvatyā māhi citrām anīkam,
viçve jānanti mahinā yād āgād indrasya kārma sūktā purūṇi.

3.32.8^a (Viçvāmītra; to Indra)

indrasya kārma sūktā purūṇi vratāni devā nā minanti viçve,
[dādāhā yāḥ prthivīm dyām utēmām] jajāna sūryam uṣāsām sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūktā purūṇi,
vṛjānena vṛjinām sām pipeṣa māyābhir dāsyūr abhiḥbhūtyojāḥ.

For vṛjānena vṛjinām in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ prthivīm dyām utēmām.

3.30.17^d (Viçvāmītra; to Indra)

ūd vṛha rākṣaḥ sahamūlam indra viçvō mādhyam prāty āgram ṛṇhi,
ā kīvataḥ salalūkam cakartha brahmadviṣe tāpusīm hetīm asya.

6.52.3^d (Rjīçvan Bhāradvāja; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiṣastipām naḥ,
kīm aṅgā naḥ paçyasi nidyāmānām brahmadviṣe tāpusīm hetīm asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imām kāmam mandayā gōbhīr ācāvāḥ candrāvatā rādhasā paprāthaç ca,
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra; to Indra)

ā no gotrā dardṛhi gopate gāḥ sām asmābhyam sanāyo yantu vājāḥ,
divākṣā asi vṛṣabha satyāçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrviḥ,
māhi stotrām āva āganma sūrér asmākam sū maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam it sū ṛṇhi tvām indrasmābhyam citrām ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākam sū maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.80.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ṣuṇāṁ huvema maghāvānam indram asmīn bhāre nṛtamaṁ vājasātāu,
ṣṛṇvāntam ugrām ūtāye samātsu ghnāntaṁ vṛtrāṇi saṁjītaṁ dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiśvathī, or Viçvāmītra; to Indra)
satāḥ-satāḥ pratimānaṁ purobhūr viçvā veda jānimā hanti ṣuṣṇam,
prā ṇo divāḥ padavīr gavyūr ārcan sākḥā sākḥīr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradanṣṭra Vairūpa; to Indra)
indro divāḥ pratimānaṁ pṛthivyā viçvā veda sāvanā hanti ṣuṣṇam,
mahīm cid dyām ūtanot sūryeṇa cāskāmbha cit kāmbhanena skābhryān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Ṣuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Ṣuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hanti ṣuṣṇam is the overshadowed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātūm.

3.31.14^d, asmākaṁ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākaṁ
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādḥvaḥ punanāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātum punanāḥ, &c.]

3.31.17^a (Kuçika Āiśvathī, or Viçvāmītra; to Indra)
ānu kṛṣṇé vāsudhītī jihāte ubhé sūryasya mahānā yājatre,
pāri yāt te mahimānaṁ vṛjādhyai sākḥaya indra kāmya ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)
ānu kṛṣṇé vāsudhītī yemāte viçvāpeçasā,
[vāyav ā candreṇa rāthena yāhi sūtāsyā pitāye.] *See* refrain, 4.48.10^d-40^d

The words kṛṣṇé and vāsudhītī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying naktosāṣa; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānaktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhītī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^d: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ
saranyān; 4.32.10^c, mahān mahībhir ūtibhiḥ.

3.31.21^d (Kuçika Āiṣṭrathi, or Viçvāmītra ; to Indra)
 ādēdiṣṭa vṛtrahá gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūnṭā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvāṇa ; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,
 mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that *ca* connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it *ca* connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,
 yāsya priyé mamātūr yajñīyasya ná ródasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣṇā sātaye dhād bṛhāntam ṛṣvām ajāram yuvānam,
 āṣāḥena çavasā çuçuṇānsam sadyāç cid yó vāvṛdhē āsāmi.

6.49.10^c (Rjigvan Bharadvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pītaram gīrbhir abhī rudrām divā vardhāyā rudrām aktāu,
 bṛhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavineṣitāsah.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets mīdhvas and çivā ; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pītara marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkṛta purūṇi.

[3.32.8^c, dādhrā yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)

āhann āhiṁ pariçāyānam ārṇa ojayāmānam tuvijāta tāvyān,
 ná te mahitvām ānu bhud ādha dyāur yād anyāyā sphigvā kṣām āvasthāḥ.

4.19.2^c (Vamadeva; to Indra)
 ávāsṛjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyāyonih,
 áhann áhiṁ pariśáyānam árṇaḥ prá vartanīr arado viśvādhenāḥ.
 6.30.4^c (Bharadvāja; to Indra)
 satyám it tán ná tvāvān anyo astíndra devó ná mártyo jyáyan,
 áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudráṁ.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yónim ánu sañcáranti (10.17.11^c, sañcárantam);
 1.146.3^a, samānām vatsám abhi sañcáranti.]

3.33.5^c (Viśvāmitra; to the Rivers)
 rámadhvaṁ me vácasa somyáya ítāvarīr úpa muhūrtám évāih,
 prá sindhum áchā bṛhatī manīśāvasyúr ahve kuçikásya sūnūḥ.

6.49.4^a (Rjigyan Bharadvāja; to Viṣve Devaḥ; here Vayu)
 prá vāyúm áchā bṛhatī manīśā bṛhādrayīm viśvāvaraṁ rathaprām,
 dyutádyamā niyútaḥ pátyamānaḥ kavīḥ kavim iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī manīśā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínám asi mánuṣṁām: 1.59.5^c, rájá kṣitínám, &c.]

[3.34.5^b, nṛvād dādāhāno nāryā purūṇi: 1.72.1^b; 7.45.1^c, háste dādāhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma súkṛta purūṇi.

[3.34.7^a, yudhéndro mahnā vārivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
 yudhá devébhyo vārivaç cakartha.]

3.34.8^a, satrásāhaṁ vāreṇyam sahodām: 1.79.8^b, satrásāhaṁ vāreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8^c, dādāhā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)
 tiṣṭhā hár rátha á yujyāmānā yāhī vāyúr ná niyúto no áchā,
 pibāsy ándho abhisṛṣṭo asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruni; to Indra)
 āpaç cit pipyu staryò ná gāvo náksann ṛtām jaritīras ta indra,
 yāhī vāyúr ná niyúto no áchā tvām hí dhībhīr dāyase vi vūjan.

Of. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhīh, case attraction in comparison: 'Come to us, O Indra, as Vayu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān úpa yahi sómam.

3.35.5^b: 2.18.3^d, nī rīraman yājamānāso anyē.

3.35.6^c (Viçvāmītra ; to Indra)

tāvayām sōmas tvām éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmīn yajñē barhiṣy ā niśādyā dadhiçvémām jathāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāh)

āṅgirobhir ā gahi yajñīyebhir yāma vāirūpāir ihā mādayasva,
vivasvantam huve yāh pitā te 'smīn yajñē barhiṣy ā niśādyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sōmāh pradīvo vidānā r̥bhūr yēbhir v̥ṣaparvā vīhāyāh,
prayamyāmānān prāti śū gr̥bhayēndra pība v̥ṣadhūtasya v̥ṣṇāh.

3.43.7^a (The same)

indra pība v̥ṣadhūtasya v̥ṣṇa ā yām te çyenā uçatē jabhāra,
yāsya mādē cyāvāyasi prā kṣṭīr yāsya mādē āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sōmān sūçutam bhārantāh,
aṅçūr duhanti hastino bharitrāir mādhvāh punanti dhārāya pavitrāih.

6.19.5^d (Bharadvāja ; to Indra)

dhrtāvratō dhanadāh sōmavṛddhāh sā hī vāmāsyā vāsunaḥ purukṣūh,
sām jagmire pathyā rāyo asmin samudré nā sīndhavo yādamānāh.

10.30.13^d (Kavaṣa Āluṣa ; to Āpah or Aponaptar)

prāti yād āpo ādṛçram āyatīr ghrtām pāyañsi bībhratīr mādhuñi,
adhvaryūbhir mānasā samvidānā indrāya sōmān sūçutam bhārantīh.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, *Der Rig-Veda*, vi. 265; Oldenberg, *RV. Noten*, p. 247. For 10.30.13 see Hillebrandt, *Ved. Myth.* i. 214, 376; for purukṣūh in 6.19.15^b, the author, *Indogermanische Forschungen*, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mānāh.

3.37.5^a (Viçvāmītra ; to Indra)

indram vṛtrāya hāntave puruhutām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Paryata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāh,
indram vāñir anūṣatā sām ōjase.

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
sā pavasva yā āvithēndraṁ vṛtrāya hāntave,
vavrivāṁsaṁ mahīr apāḥ.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sómāṁ çatakrato (sc. pāhi) : 8.76.7^b, pibā sómāṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
arvāvāto na ā gahi átho çakra parāvátāḥ,
u lokó yās te adriya indrehá tátā ā gahi.

3.40.8^a (The same)
arvāvāto na ā gahi parāvátāç ca vṛtrahan,
imā juṣasva no gírah.

3.40.9^c (The same)
yád antará parāvátam arvāvátam ca hūyāse,
indrehá tátā ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvátāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáyīm amátīm yām āçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.]

3.39.6^c : 2.11.5^a ; 10.148.2^c, gūhā hitāṁ gūhyaṁ gūlhām apsú.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
indra sómāḥ sutá imé táva prá yanti satpate,
kṣāyaṁ candrása índavaḥ.

3.42.5^a (The same)
indra sómāḥ sutá imé tán dadhiṣva çatakrato,
jaṭhāre vājīnivaso.

Note the slight difference in the repeated pāda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyaṁ sómāḥ sutá imé.

3.40.6^c : 1.10.7^b, indra tvádatam id yáçah.

3.40.8^a : 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c : 3.37.11^d, indrehá tátā ā gahi.

3.41.2^b, tistiré barhīr ānuṣák : 1.13.5^a, strñtá barhīr ānuṣák ; 8.45.1^b, strñánti barhīr ānuṣák.

3.41.6 (Viçvāmītra ; to Indra) =

6.45.27 (Çam̐yu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmītra ; to Indra)

vayám indra tvāyávo havīṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo viṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám ā rabhāmahe, 9.61.4^c
ṛtāsya naḥ pathā nayaṭi viçvāni duritā nábhantām anyakéṣāṁ jyakā
ádhi dhānvasu. 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmītra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçínā,
ghṛtāsnu barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
ā tvā brahmayúja hár váhatām indra keçínā,
úpa bráhmāṇi naḥ ṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám ā gahi ; 5.71.3^a, úpa naḥ sutám ā gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 9.2.5^b ; 97.11^b ; 9.12.2^c, índraṁ sómasya pitāye.

3.42.5^a: 3.40.4^a, índra sómāḥ sutā imé.

3.42.6^{a+c} (Viçvāmītra ; to Indra)

vidmā hí tvā dhanamjayám vājeṣu dadhr̥sām kave,
ádihā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmā hí tvā dhanamjayám indra dr̥hā cid ārujam,
ādāriṇam yáthā gāyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmā hí te purā vayám āgne pitūr yáthāvasaḥ,
ádihā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitā vaso tvám mātā çatakrato babbhúvitha,
ádihā te sumnám imahe.

3.42.8^b (Viṣvāmitra ; to Indra)
tūbhyēd indra svā okyē sōmañ codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)
tām-tam id rādhasē mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṇānām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s. v. 8.

[3.43.8^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīnō hāribhir, &c.]

3.43.6^a (Viṣvāmitra ; to Indra)
ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yē divitā divā ṛjānty ātāḥ sūsañmrṣṭāso vṛṣabhāsyā mūrāḥ.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)
ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayō 'tyāḥ,
asmatrāñico vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viṣvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viṣvāmitra ; to Indra)
ayāñ te astu haryatāḥ sōma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritāñ rātham.

8.13.13^c (Nārada Kāṇva ; to Indra)
hāve tvā sūra ūdite hāve madhyāndine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viṣvāmitra ; to Indra)
mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
ēko viçvasya bhūvanasya rājā sā yodhāyā ca kṣayāyā ca jānāñ.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvām indra vásvaḥ,
pátir bahūtāsamo jánānām óko viçvasya bhúvanasya rájá.

For the repeated pāda cf. 5.85.3^a, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajósā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván,
jahí çátrūnr ápa m̐dho nudasvāthábhayam kṛnuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣanváte te cakr̥nā karambhām hárivate háryaçvāya dhānāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá rtúbhir rtupāḥ pāhi sómam indra devébhiḥ sákhibhiḥ sutám naḥ,
yán ábhajo marúto yé tvānv áhan vṛtrám ádadhus túbhyam ójaḥ.

3.51.8^b (The same)

sá vāvaçaná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ,
játám yát tvā pári devá ábhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantam vṛṣabham vāvṛdhānam ákavarīm divyām çāsām
indram,
viçvasāham ávase nūtanāyogṛām sahodām ihá tám huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turasūḥ abhībhūtyojā yathāvaçām tanvām cakra eṣāḥ,
tvāṣṭāram indro janúsābhībhūtyāmūsyā sómam apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasistha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçām tanvām cakra eṣāḥ,
pitūḥ páyaḥ prāti gr̥bhñāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich'; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viṣvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣruṣīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Māitravaruṇi; to Indra)

[*cf.* 7.29.1^a]

layām sóma indra túbhyaṁ sunva, ā tú prá yāhi harivas tādokaḥ,
pibā tv āsyā sūṣutasya cāror dádo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viṣvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni prthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mā jāsvane vṛṣabha na rartihā mā te revātaḥ sakhyé riśāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prá vṛhāprnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvaris ta ōṣadhīr utāpo rayīm ta indra prthivī bibharti; cf. 5.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṭbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jari-
tṭbhyaḥ.

3.51.8^b, marúdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sākhi-
bhiḥ sutām naḥ.

3.51.10^c (Viṣvāmitra; to Indra)

idām hy ānv ōjasā sutām rādhānām pate,
pibā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāva; to Indra)
 pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
 pārīṣkṛtasya rasīna iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra; to Indra)
 dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ ukthīnam,
 indra prātār juṣasva naḥ.

8.9.1.2^{de} (Apālā Ātreya; to Indra)
 asūu yā ēṣi virakō gr̥hām-gr̥hām vicākaṣat,
 imāṁ jāmbhasutaṁ piba dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ
 ukthīnam.

Almost certainly the Apālā story or charm (8.9.1.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)
 puroḷāṇaṁ ca no ghāso joṣāyāse gīraḥ ca naḥ,
 vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra; to Pūṣan)
 tāṁ juṣasva gīraṁ māma vājayāntīm avā dhīyam,
 vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāṇaṁ pacatyāṁ juṣāsvendrī gurasya ca, tūbhyāṁ havyāni sistrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṇaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sōmarā piba vṛtrahā ḡura vidvān:
 3.47.2^{ab}, sajōṣā indra sāgaṇo marúdbhiḥ sōmarā piba vṛtrahā ḡura
 vidvān.

3.53.3^c (Viçvāmītra; to Indra)
 ḡānsāvādhvāryo prāti me gr̥hīndrāya vāhaḥ kṛpavāva juṣtam,
 édām barhīr yājamānasya sīdāthā ca bhūd ukthām indrāya ḡastām

6.23.7^c (Bharadvāja; to Indra)

sā no bodhi puroḷāṣaṁ rārāṇaḥ pīḁa tū sōmaṁ gōrjikam indra,
ēdām barhīr yājamānasya sīdorūṁ kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza prāti grñhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, *Ritualliteratur*, p. 101.

3.53.5^c, 6^c, yātrā rāthasya bṛhatō nidhānam.

3.53.7^{b+d} (Viṣvāmitra; to Indra)

imé bhojā āṅgirasō virūpā divās putrāso āsurasya virāḥ,
viṣvāmitraya dādato maghāni sahasrasāvē prā tiranta āyuh.

10.67.2^b (Ayāsyā Āṅgirasā; to Bṛhaspati)

rām gānsanta rjū dīdhyānā divās putrāso āsurasya virāḥ,
vipraṁ padām āṅgirasō dādhanā yajñāsya dhāma prathamām mananta.
7.103.10^d (Vasiṣṭha; to the Frogs [Parjanyaśtutiḥ])
gōmāyur adad ajāmāyur adāt pñenir adad dhārīto no vāsūni,
gāvām maṇḍūkā dādātāḥ ṣatāni sahasrasāvē prā tiranta āyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvē in the sense of 'generation of thousand plants' (sahasrasamkhyāḥ oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvē is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^c, mahās putrāso āsurasya virāḥ.

3.53.12^a (Viṣvāmitra; to Indra)

yā imé rōdasī ubhé ahām indram ātuṣṭavam,
viṣvāmitrasya rakṣati brāhmedām bhārataṁ jānam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yā imé rōdasī mahī samīcī samājagrabhit,
tāmobhir indra tām guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 yá imé ródasi mahí sám mātāreva dōhate,
 [mādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^c—7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—
 In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does
 not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmītra; to Indra)
 viçvāmītrā arasata brāhméndrāya vajriṇe,
 [kārad in naḥ surādhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vaiyaçva; to Indra)
 sakhāya ā çīsamahi brāhméndrāya vajriṇe,
 stuṣā ū sū vo nṛtamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kārad in naḥ surādhasaḥ : 1.23.6^c, kāratām naḥ surādhasaḥ.]

3.53.16^c (Viçvāmītra; to Vāc Sasarpārī)
 sasarpārī abharat tūyam ebhyo 'dhi grāvaḥ pāñcajanyaṣu kṛṣṭiṣu,
 pakṣyā nāvyaṃ āyur dādhanā yām me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)
 eṣā syā nāvyaṃ āyur dādhanā gūdhvī tamo jyōtiṣoṣā abodhi,
 āgra eti yuvatīr āhrayāṇā [prācikitat sūryam yajñām agnīm.] ☞ 7.78.3^c

[3.53.18^c, bālam tókāya tānayāya jivāse : 10.35.12^c, pāçve tókāya, &c.]

3.54.1^c, çṛṇótu no dāmyebhir ānkāih : 3.1.15^d, rákṣa ca no dāmyebhir ānkāih.

3.54.3^d : 1.58.7^d, saparyāmi prāyaṣā yāmi rātnam.

3.54.5^{a+d} (Prajāpati Viçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)
 kó addhā veda ká ihā prā vocat devān āchā pathyā ká sám eti,
 dādṛga eṣām avamā sādānsi páreṣu yā gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Paramesṭhin; Bhāvavṛttam)
 kó addhā veda ká ihā prā vocat kṛta ājata kṛta iyām visṛṣṭih,
 arvāg devā asyā visárjanenúthā kó veda yāta ābabhūva.

10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa; to Viçve Devāḥ)
 tisro deṣṭrāya nīṛṭtir ūpāsate dirghaçrúto ví hí jānānti vāhnayaḥ,
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yā gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a
 formulaic state; see p. ix, line 9 from top.—Of also 10.10.6^a, ká ihā dadarça ká ihā prā vocat;
 and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
 hīraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátýamānaḥ,
 devéṣu ca savitāḥ ślókaṁ āgrer ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimátá vidáttheṣu samrāt,
 pṛtāvartṛ yóṣaṇās tisró ápyās trīr ā divó vidátthe pátýamānāḥ.

For 3.56.5 cf. Bergaigne, I. 231; II. 54; III. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro viṣvair vīryāḥ pátýamāna ubhé ā paprāu ródasī mahitvá,
 purāṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁg̐bhyā na ā bhara bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama; to Indra)

vavakṣá indro ámitam ṛjīṣ ubhé ā paprāu ródasī mahitvá,
 átaç cid asya mahimā ví reçy abhí yó viçvā bhúvana babhúva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Sūrya)

pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
 ubhé ā paprāu ródasī mahitvá.

3.54.18^b: 1.24.10^c, ádabdhāni várupasya vṛatāni.

[3.54.20^b, dhruvákṣemāsa īlayā mādantaḥ: 3.59.3^a, anamivāsa īlayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 svádasva havyā sám īṣo didīhy asmadyāk sám mimīhi çrávāṁsi,
 viçvān agne pṛtsú tñ̐ jēṣi çátrūn áhā viçvā sumānā dīdīhi naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

havyavāḥ agnir ajārah pitá no, vibhúr vibháva sud̐çiko asmé, 3.2.2^c
 sugārhapatyāḥ sám īṣo didīhy asmadyāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja; to Indra)

pṛthū karásnā bahulá gābhastī asmadyāk sám mimīhi çrávāṁsi,
 yūthéva paçvāḥ paçupá dāmūnā asmān indrābhy ā vavṛtsvajāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devānām asuratvām ékam: 10.55.4^d, mahán mahatyā asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 ní vevetī palitó dutá aśv antár mahāñç carati rocanéna,
 vāpūṁṣi bíbhṛad abhí no ví caṣṭe mahád devānām asuratvām ékam.]

☞ refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jānāso abhi sañcāranti gāva usnām iva vrajām yaviṣṭha,
dūtō devānām asi mārtyānām antār mahāṇṇ carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Viçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
anyāsya vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
ṛtāsyā sá páyasāpinvatēlā mahād devānām asuratvām ékam.]

refrain, 3.55.1^d—22^d

10.27.14^{ed} (Vasukra Āindra ; to Indra)

bṛhānn achayō apalāṇō árvā tasthāu mātā viṣito atti gārbhaḥ,
anyāsya vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Viçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhū jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

refrain, 3.55.1^d—22^d

10.10.5^b (Yami Vāivasvati ; Sainvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni véda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhaya ūpa kṣeti hitāmitro ná rája,
puraḥsādaḥ çarmasādo ná vṛtāḥ : 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Viçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
tripājasyō viṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumūra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatīnām tāsminn ātmā jāgatas tasthūṣa ca,]

I. 115.1^c

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsuraḥ pitā = dyāus pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānāḥ : 3.54.11^b, trīr ā divō vidāthe pātyamānāḥ.

3.56.7^b : 1.71.9^c, rájānā mitrávárūṇā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūgbhir ācvañh.

3.58.5^c: 1.183.6^c = 1.184.6^c; éhā yātañ pathibhir devayāñāñh.

3.58.5^d: 1.183.4^d, dāsrāv imé vāñ nidhāyo mādhunām.

3.58.8^d, pári dyāvāpṛthivī yāti sadyāñ: 1.115.3^d, pári dyāvāpṛthivī yanti sadyāñ.

[3.59.1^a, mitró jánāñ yātayati bruvāñāñ: 7.36.2^d, jánāñ ca mitró yatati bruvāñāñ.]

[3.59.1^b, mitró dādāhā pṛthivīm utā dyām: 6.51.8^b, námo dādāhā, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayāñ ghṛtāvaj juhota: 7.47.3^d, síndhubhyo havayāñ, &c.]

[3.59.3^a, anamivāsa ñlayā mādantañ: 3.54.20^b, dhruvākṣemāsa ñlayā mādantañ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayāñ sumatāñ yajñīyasyāpi bhadre sāumanasé syāma; 10.14.6^{cd}, téṣāñ vayāñ sumatāñ yajñīyāñām āpi, &c.

3.59.9^b (Viçvāmitra; to Mitra)

mitró devésv āyūsu jánāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

viçve hí tvā sajósas, jánāso vṛktābarhiṣāñ,
hótārañ sādmasu priyāñ vyānti vāryā purú.

5.21.3^a

5.35.6^b (Prabhūvasu Āṅgīrasa; to Indra)

tvām id vṛtrahantama, jánāso vṛktābarhiṣāñ,
ugrāñ pūrvīsu pūrvyāñ hāvante vājasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (Brahmatithi Kāpva; to Aṇvins)

jánāso vṛktābarhiṣo haviṣmanto arañkṛtāñ,
yuvāñ havante aṇvināñ.

1.14.5^c

1.47.4^d

8.6.37^b (Vatsa Kāpva; to Indra)

tvām id vṛtrahantama, jánāso vṛktābarhiṣāñ,
hāvante vājasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. *Of.* kāpvāso vṛktābarhiṣāñ, 1.14.5^c, q.v.

3.60.3^d (Viçvāmitra; to Rbhus)

indrasya sakhyāñ pñhāvāñ sām ānaçur mānor nāpāta apāso dadhanvire,
saudhanvanāso amṛtatvāñ éreire viṣṭvī çāmibhiñ sukrṭāñ sukrṭyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatāvāt sahāsravad abhi krandanti hāritebhir asābbhiñ,

viṣṭvī grāvāñāñ sukrṭāñ sukrṭyāyā hōtuç cit pūrve havirādyam āçata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Saudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣṭvī gāmibhiḥ in 3.60.3, and viṣṭvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. vivēsa . . . gāmibhiḥ in 5.77.4, and the interesting epithets of the R̥bhus in their nivid, ÇÇ.8.20, viṣṭvī svapasah, and gamyā gamiṣṭhāḥ. The expression sukṭaḥ sukṛtyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. r̥bhāvaḥ sukṭaḥ suhāstāḥ, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice ūrdhvāgrāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsyā vārunasyā mayā candréva bhānūrī vi dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vāiçvānara; to Agni)
agnēr āpnasaḥ samid astu bhadrāgnīr mahī ródasī á viveça,
agnīr ēkaḥ codayat samātsv agnīr vṛtrāṇi dayate purūṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yōṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhī vipācyati bhūvanā sām ca pācyati,
sā naḥ puṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipācyati bhūvanā sām ca pācyati,
[sā naḥ parṣad āti dviṣaḥ.] ☞ refrain, 10.187.1^c—5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvīd devānām eti niṣkṛtām,
ṛtāsyā yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)
devān vo devayajyāyāgnīm iṣta mārtyaḥ,
sāmīddhaḥ çukra dīdhiḥ ṛtāsyā yónim āśadaḥ sasāsya yónim āśadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
[īndrasya soma rādhase, punanó hārdi codaya, ☞ 9.8.3^a
ṛtāsyā yónim āśadam.

9.64.22^c (Kaçyapa Mārīca; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamah,
 ṛtásya yónim āsádam.

Cf. arkásya yónim āsádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann ṛtásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xli. 243, 345.

3.62.18^{ab} (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
 ā no mitrāvaruṇā ghṛtāir gāvyyūtim ukṣatam,
 mádhvā rájānsi sukratu.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyájusṭim ghṛtāir gāvyyūtim ukṣatam ilābhīḥ,
 prāti vām átra vāram ā jánāya, prñitām udnó divyásya cároh. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātithi Kāṇva; to Açvins)
 tá sudevāya dāçuṣe sumedhām ávitāriṇim,
 ghṛtāir gāvyyūtim ukṣatam.

Cf. ā no gāvyyūtim ukṣatām ghṛténa, 7.62.5^b. There can be little doubt that the pāda, ghṛtāir gāvyyūtim ukṣatam in 3.62.18^b and 8.5.6^c is the 'mother' form, from which is derived ghṛtāir gāvyyūtim ukṣatam ilābhīḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.18^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.18^a, without having in mind ā no mitrāvaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 1.70.5^c; prāti prā yātām vāram ā jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyájusṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
 grṇāná jamádagninā yónāv ṛtásya sídatam,
 pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9^c

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājīnīvatī,
 grṇāná jamádagnivát stuvāná ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Açvins)
 ráñm yád vām arakṣásam hāvāmahe yuvābhyām vājīnīvasū,
 prīcñm hótṛām pratirántāv itām narā grṇāná jamádagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utā no gómātir īso viçvā arṣa pariṣṭúbhaḥ,
 grṇānó jamádagninā.
 9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir grṇānó jamádagninā,
 hinvánó góṛ ádhi tvací.

The pāda-type grṇāná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama; to Agni, or Agni and Varuṇa)

sákhe sákḥayam abhy ā vavṛtsvācūm ná cakráṁ ráthyeva ráñhyāsmábhyam
dasma ráñhyā,

ágne mṛṇíkām váruṇe sácā vido marútsu viçvábḥānuṣu,
tokāya tuje çuçucāna çām kṛdhy asmábhyam dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata; to Viçve Devāḥ)

prá sú na etv adhvarò 'gná devéṣu pūrvyāḥ,

āḍityéṣu prá váruṇe dhṛtāvrate marútsu viçvábḥānuṣu.

For 4.1.3^e cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146; Bergaigne, *Quarante Hymnes*, p. 11; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu: 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, āçmavrajāḥ sudúghā vavré antāḥ: 5.31.3^c, prāçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama; to Agni)

té gavyatā mánasā dṛdhṛām ubdhām gā yemānām pári śāntam ádrim,
dṛḥām náro vácasā dāivvena vrajām gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama; to Indra)

viçvāni çakró náryāpi vidvān, apó rireca sákhibhir nikāmāiḥ,

cf. 4.16.6^a

āçmānām cid yé bibhidúr vácobhir vrajām gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana; to Agni)

tvām agne yājamānā ānu dyūt viçvā vásu dadhire vāryāni,

tvāya sahā drāviṇam ichāmānā vrajām gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11; note the absence of an equivalent for either the word vácasā or vácobhir of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyam cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama; to Agni)

néçat támo dúdhitam rócata dyāur úd devyā uśāso bhānúr arta,

ā sūryo bṛhatás tiṣṭhad ájrañ rjú mārteṣu vṛjinā ca páçyan.

6.51.2^c (Rijigvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṁ devānāṁ jānma sanutār ā ca vipraḥ,
rjū mārteṣu vrjinā ca pācyann abhi caṣṭe sūro aryā ēvān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇa nṛcākṣa ubhé úd eti sūryo abhi jmán,
viṣvasya sthātūr jāgataḥ ca gopā, rjū mārteṣu vrjinā ca pācyann.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṁ āditir yajñīyānāṁ viṣveṣāṁ ātithir mānuṣāpām,
agnir devānāṁ āva avṛṇānāḥ sumṛṇīkó bhavatu jātāvedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukirti Kāksivata; to Indra)

indraḥ sutrāmā svāvāṁ āvobhiḥ sumṛṇīkó bhavatu viṣvāvedāḥ,
bādhatām dvēṣo ābhayaṁ kṛnotu suvīryasya pātayaḥ syāma.

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to viṣveṣāṁ āditir . . . viṣveṣāṁ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d; 8.23.25^a, ātithiṁ mānuṣāpām.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāva.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvó akhyad devānāṁ yāj jānimānty ugra:
7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā brható divò 'bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhaḥ.

[4.2.20^c, ūc chocasva kṛnuhī vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛnuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rājanam adhvarāsyā rudrām hótāraṁ satyayājāṁ ródasyoḥ,
agnīm purā tanayitnór acittad dhīraṇyartupam āvase kṛnudhvam.

6.16.46^c (Bharadvāja; to Agni)

vití yó devām mārto duvasyd agnīm iṣṭādhvaré havisṁan,
hótāraṁ satyayājāṁ ródasyor uttānāhasto nāmasā vivāset.

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyeva pātya uṣatī suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā prṣṭhyena,
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohase pīpāya sakṛe cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyaḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āṅgirasō navanta gōbhiḥ,
cūnām nārāḥ pāri śadann uśāsam āviḥ svār abhavaj jātē agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Surya and Vaiṣvānara)
gṛnām bhūvanam tāmāsāpauḥam āviḥ svār abhavaj jātē agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ośadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viḡvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xli. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvō bhava prāti vidhyādhy asmād aviṣ kṛṇuṣva dāivyāny agne,
āva sthīrā tanuhi yātujūnām jāmiṁ ājāmiṁ prā mṛṇhi śātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhrācāyan bhrācāny āva sthīrā tanuhi yātujūnām,
ugrīya te sāho bālaṁ dadāmi pratītya śātrūn vigadēsu vṛca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nityena haviṣā yā ukthāih: 6.5.5^a, yās te yajñena samīdhā yā
ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samīdhā vidhema prāti stōmaṁ śasyāmānaṁ gr̥bhāya,
dāhācāso rakṣasaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruṇi; to Agni)

vayām te agne samīdhā vidhema vayām dācema suṣṭutī yajatra,
vayām ghr̥tēnādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptaṛaṇmīr vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tñ agnir babhasat tigmājambhas tāpiṣṭhena çocīṣā yāḥ surādhaḥ,
prā yé minānti vāruṇasya dhāma priyā mītrāsya cētato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)

tvām ha tyād ṛṇayā indra dhīro 'sīr nā pārva vṛjinā çṛṇasi,
prā yé mītrāsya vāruṇasya dhāma yūjaṁ nā jānā minānti mītrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd extactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mītrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā viriḥ) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtful late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyaṁ rupó ágram padám véh: 3.5.5^a, pāti priyaṁ ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnir mandró vidátheṣu pracetāh,
ūrdhvám bhānūm savitá devó aṇred drapsám dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
ūrdhvám bhānūm savitá devó aṇred drapsám dávidhvaḍ gaviṣó ná
sátvā,

ánu vratám váruṇo yanti mitró yát súryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
ūrdhvám ketúm savitá devó aṇrej jyótiṛ víḡvasmāi bhūvanāya kṛṇvān,

áprā dyāvāprthiví antárikṣam, ví súryo raṇmibhiḡ cékitanaḡ.
§ 1.9.2.4^c

§ cf. 1.115.1^c

7.7.2.4^c (Vasiṣṭha; to Aṇvins)
ví céḍ uchánty aṇvinā usāsaḡ áprā vām bráhmāṇi kárāvo bharante,
§ cf. 6.67.10^a

ūrdhvám bhānūm savitá devó aṇred brhád agnáyaḡ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one páda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^a (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor páda: it is difficult to say, hardly worth while to inquire, how the páda was then read. Perhaps, ūrdhvám bhānūm savitá iva aṇred; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another páda in which Savitar's action is worked into a comparison, ūrdhvám bhānūm savitá dyām ivopári, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsá in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatá sujūrṇí rātini ghṛtāci: 6.63.4^b, prá rātir eti jūrṇini ghṛtāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇíd devátātim urāṇāḡ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrné barhíṣi samidhāné agná ūrdhvó adhvaryúr jujuṣāṇó asthāt,
páry agniḡ paṇupú ná hótā triviṣṭy eti pradiva urāṇāḡ.

6.52.17^a (Rjigvan Bhāradvāja; to Viḡve Devāḡ)
stīrné barhíṣi samidhāné agnáu sūkténa mahá námasú vivāse,
asmin no adyá vidáthe yajatrā viḡve devá haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pári tmánā mitádrur eti hótāgnir mandró mádhuvacá ṛtāvā,
drávanty asya vājno ná cókā bhāyante viḡvā bhūvanā yád ábhṛāt.

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

ūrdhvó bhava prāti vidhyādhy asmád āviś kṛṇṣva dāivyāny agne,
āva sthirā tanuhi yātujūnām jāmim ājāmin prā mṛṇīhi çātrūn.

10.116.5^b (Agniuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhrāçayan bhrāçyany āva sthirā tanuhi yātujūnām,
ugrāya te sāho bālan dadāmi pratītya çātrūn vigadeṣu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nityena haviṣā yā ukthāih: 6.5.5^a, yās te yajñéna samidhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōman çasyāmānam grbhaya,
dāhāçaso rakṣāsah pāhy āsmān druho nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruni; to Agni)
vayām te agne samidhā vidhema vayām dāçema suṣtutī yajatra,
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vāiçvānara)

prā tñ agnir babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādhaḥ,
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāni.

10.89.8^c (Reṇu Vāiçvāmitra; to Indra)
tvāñ ha tyád ṛṇayā indra dhīro 'sīr ná pārva vṛjinā çṛṇāsi,
prā yé mitrāsya vāruṇasya dhāma yūjan ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minanti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vāiçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó āgram padām vēh: 3.5.5^a, pāti priyām ripó āgram padām vēh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

āmūro hótā ny āsādi vikṣv agnir mandró vidátheṣu prācetāḥ,
ūrdhvām bhānūm savitā aṣred méteva dhūmām stabhāyad ūpa dyām.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)
ūrdhvām bhānūm savitā devó aṣred drapsām dávidhvaḍ gaviṣó ná
sátvā,

ānu vratām vāruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)
ūrdhvām ketūm savitā devó aṣrej jyótir viṣvasmāi bhūvanāya kṛvān,

cf. 1.92.4^o

ūprā dyāvāprthivī antārikṣam, ví sūryo raṁṁbhiḥ cēkitanaḥ.

cf. 1.115.1^o

7.72.4^c (Vasiṣṭha; to Aṣvins)

ví céd uchānty aṣvinā uśāsaḥ ūprā vām brāhmāṇi karāvo bharante,

cf. 6.67.10^a

ūrdhvām bhānūm savitā devó aṣred bṛhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā *iva* aṣred; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii, 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sújurnī rātīni gṛhātāi: 6.63.4^b, prā rātīr eti jurnīni gṛhātāi.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇīd devātātim urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agnā ūrdhvó adhvaryúr juṣṣāpó asthāt,
pāry agniḥ paṇupā ná hótā trivīṣṭy ēti pradīva urāṇāḥ.

6.52.17^a (Rjīṣvan Bhāradvāja; to Viṣve Devāḥ)

stīrṇé barhiṣi samidhāné agnāu sukténa mahā nāmasā vivāse,
asmin no adyā vidáthe yajatrā viṣve devā havīsi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnir mandró mādhuvasā rīvāḥ,
drāvanty asya vājīno ná cōkā bhāyante viṣvā bhūvanā yād ābhraṭ.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)
sadyo adhvaré rathirām jananta mānuṣāso vicetaso yā eṣām,
viçām adhāyi viçpātir duronē 'gnir mandró mādhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)
ākāri brāhma samidhāna tūbhyam çānsaty ukthām yājate vy ù dhāḥ,
hótāram agnirām mānuṣo nī ṣedur namasyānta uçijaḥ çānsam āyōḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)
tāva çriyā sudīço deva devāḥ purū dādhanā amītam sapanta,
hótāram agnirām mānuṣo nī ṣedur daçasyānta uçijaḥ çānsam āyōḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)
ayām ihā prathamō dhāyi dhātṛbhir hótā yājiṣṭho adhvaréṣv idyaḥ,
yām āpnavāno bhūgavo virurucūr vāneṣu citrām vibhvaḥ viçé-viçe.

8.60.3^c (Bhargava Prāgātha; to Agni)
agne kavir vedhā asi hótā pāvaka yāksyaḥ,
mandró yājiṣṭho adhvaréṣv idyo [viprebhiḥ çukra māmabhiḥ.]
§ 1.127.2^c

Cf. 5.22.1^{cd}, yō adhvaréṣv idyo hótā mandrātamo viçī, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣaṇīr abhi.

[4.7.8^d, viduṣṭaro divā ārōdhanāni; 4.8.4^c, vidvān ārōdhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma ruçataḥ purō bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruçadūrme ajara.

[4.7.10^b, yād asya vāto anuvāti çociḥ: 1.14.8.4^c; 7.3.2^c, ād asya vāto ānu vāti çociḥ; 10.142.4^c, yadā te vāto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyavāham amartyam; 3.10.9^c, havyavāham amartyam sahovīdham.

4.8.2^c: 1.1.2^c, sū devūn éhā vakṣati.

[4.8.4^c, vidvān ārōdhanam divāḥ: 4.7.8^d, viduṣṭaro divā ārōdhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)
té rāyā té suvīryāḥ sasavāṅso ví çṛṇvire,
yé agnā dadhiré dūvaḥ.

8.54 (Vāl. 6).6^d (Matarīṣvan Kāva; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
vītī hōtrabhīr utā devāvitibhiḥ sasavāṁso vī ṣṇvire.

In 8.54 (Vāl. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (samsava). Apparently the Vāḥkilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛlā mahān asi: 1.36.12^d, sá no mṛlā mahān asi.]

4.9.5^a (Vāmadeva Gāutama; to Agni)

vēṣi hy ādhvariyaṭām upavaktā jānānam,
havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya; to Agni)

vēṣi hy ādhvariyaṭām āgne hōtā dāme viṣām,
samfīdho viṣpate kṛṇu juṣāsva havyām āgīrah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrest der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, ṣriyé rukmó ná rocata upāké: 7.3.6^b, ví yád rukmó ná rócesa upāké.]

4.11.5^d (Vāmadeva Gāutama; to Agni)

tvām agne prathamām devayānto devām mārta amṛta mandrājihvam,
dveṣoyūtam ā vivāsanti dhībhīr dāmūnasam grhāpatīm āmūram.

5.8.1^d (Iṣa Ātreya; to Agni)

tvām agna itāyavaḥ sām idhire pratnām pratnāsa ūtāye sahaskrīta,
puruṣcandrām yajatām viṣvādhāyasam dāmūnasam grhāpatīm vā-
reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama; to Agni)

agnir iṣe brhatāḥ ksatriyasy agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
dādhdhāti rātnam vidhaté yāviṣṭho vy ānuṣān mārtyāya svadhāvam.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)
tām hótaram adhvaráśya pracetasaṁ váhniṁ devā akr̥vata,^c 3.11.4^c
dádhati rátnaṁ vidhaté suvīryam agnir jánāya dāṇuše.

The preposition ví which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailuṣi, or Anhomue Vāmadevya; to Viṣve
Devāḥ, here Agni)
yáthā ha tyád vasavo gāuryāṁ cit padí śitām ámuñcatā yajatrāḥ,
evó śv ásmān muñcatā vy áñhaḥ prá táry agne pratarāṁ na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1^a, prá táry áyuh pratarāṁ návyah.

[4.13.1^c, yátām açvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, ūrdhvām bhānūṁ savitā devó açret; 4.6.2^c, ūrdhvām bhānūṁ
savitévāçret; 4.14.2^a, ūrdhvām ketūṁ savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)
ánāyato ánibaddhaḥ katháyāṁ nyāññ uttāno 'va padyate ná,
káyā yāti svadháyā kó dadarça divā skambhāḥ sámptah páti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, ūrdhvām ketūṁ savitā devó açret: 4.6.2^c: ūrdhvām bhānūṁ savitévāçret;
4.13.2^a; 7.72.4^c, ūrdhvām bhānūṁ savitā devó açret.

4.14.2^b, jyótir víçvasmāi bhúvanāya kṛpnán: 1.92.4^c, jyótir víçvasmāi bhúvanāya
kṛpnatí.

4.14.2^c: 1.115.1^c, ūprā dyāvāprthiví antárikṣam.

4.14.3^d, uṣá iyate suyújā ráthena: 1.113.14^d, oṣá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)
á vām váhiṣṭhā ihá té vahantu ráthā áçvāsa uṣáso vyūṣṭāu,
imé hí vām madhupéyāya sómā ḥasmín yajñé vṛsapā mādayethām.]

4.45.2^b (Vāmadeva; to Açvins)
ḥúd vām pr̥kśúso mádhumanta nate, ráthā áçvāsa uṣáso vyūṣṭīṣu,
apornuvántas táma á párvitam svār ná çukráṁ tanvánta á rájah.^c 4.45.2^a

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥kśá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, asmín yajñe vṛṣaṇā mādayethām : 1.184.2^a, asmé ūṣi vṛṣaṇā, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatih kavir agnir havyāny akramit,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunahçepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó vi gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantañ ná sāsasīm aruṣām ná divāḥ çīçum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantañ ná sāsasīm gṛñihī vipra çuṣmīnam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantam . . . marmrjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, kumārāḥ sāhadevyāḥ ; 4.15.8^b, kumārūt sāhadevyāt.

4.16.5^b : 3.54.15^b ; 8.25.18^c, ubhé ā paprāu ródasi mahitvā.

[4.16.6^a, viçvāni çakró nāryāni vidvān : 7.21.4^b, āpānsi viçvā nāryāni vidvān.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, vrajām gómantam uçjo vi vavruḥ.

4.16.12^d : 1.174.5^c, prā sūraç cakrām vṛhatād abhīke.

[4.16.20^b, brāhmākarma bhṛgavo ná rátham : 10.39.14^b, ātakṣāma bhṛgavo, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū śtutā indra nū grṇānā iṣaṁ jaritré nadyò ná pīpeḥ,
ākāri te harivo brāhma nāvyaṁ dhiyā syāma rathyaḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvaprthivyaū)
nū rodast brhādbhir no vārūthāiḥ pātṛivadbhir iṣayanti sajōṣā ḥ,
urūō viḥve yajaté nī pātām dhiyā syāma rathyaḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra tūbhyaṁ ha kṣā ānu kṣatrām mañhānā manyata dyāuḥ,
tvām vṛtrām ḥvasā jaghanvān sṛjāḥ sindhūn āhinā jagrasānān.

10.111.9^o (Aṣṭrādānṣṭra Vairūpa; to Indra)
sṛjāḥ sindhūn āhinā jagrasānān ād id etāḥ prā vivijre javēna,
mūmukṣamānā utā yā mumucré 'dhéd etā ná ramante nītikṭāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mūmukṣamānā utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^o (Vāmadeva Gāutama; to Indra)

bhinád girīm ḥvasā vājram iṣṇān āviṣkṛṇvānāḥ sahasānā ójaḥ,
vādhīm vṛtrām vājreṇa mandasānāḥ sūraṇ āpo javasā hatāvṛṣṇiḥ.

10.28.7^o (Vasukrapatnī; to Indra)
evā hī mām tavasāṁ jajñūr ugrām kārman-karman vīṣaṇam indra devāḥ,
vādhīm vṛtrām vājreṇa mandasānā 'pa vrajām mahinā dācūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^o. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hantā vṛtrāñ vājreṇa mandasāñāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṇām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyānam āhim vājreṇa maghavan vī vṛcaḥ:
4.19.3^{cd}, sapta prāti pravāta ācāyānam āhim vājreṇa vī riṇā aparvān.]

[4.17.14^d, tvacō budhnē rājaso asyā yōnāu: 4.1.11^b, mahō budhnē, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indrañ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vatē nā kṛcam.

10.131.3^{cd} (Sukṛti Kakṣivata; to Indra)

nahī sthūry ṛtuthā yātām āsti notā grāvo vivide saṁgamēṣu,

gavyānta indrañ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugehen, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4^c, nahī nv āsya pratimānam āsti: 6.18.12^c, nāsya cātrur nā pratimānam
astī.]

4.18.5^d: 10.45.6^b, ā ródasī aprñā jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasī aprñā
jāyamānaḥ.

4.18.7^d: 4.19.8^b, वृत्रां जगहनवां अरुज वी सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरुज.

4.18.11^d (Sainvāda Indrāditivāmadevānām)

utā matā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravīd vṛtrām indro hanisṛyān sākhe viṣṇo vitarām vī kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vī kramasva dyāur dehī lokān vājraya viṣkābhe,
hānāva vṛtrām riṇācāva siṇdhūn indrasya yantu prasavē viśrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravīd... sākhe viṣṇo vitarām vī kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^a: 8.100.8^a. For passages that express the partnership of Indra and Viṣṇu see Maedonell, Vedic Mythology, p. 39, bottom.

4.19.20: 3.32.11^a; 6.30.40, āhann āhim pariṣāyanam āraṇḥ.

[4.19.30^d, sapta prāti pravāta āṣāyanam āhim vājreṇa vī riṇā aparvān: 4.17.70^d,
tvām prāti pravāta āṣāyanam āhim vājreṇa maghavan vī vṛcāḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbham rātha iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viṣṭa ubjā ūrmīn tvām vṛtān ariṇā indra siṇdhūn.

4.42.7^d (Trasadasu Pāurukutsya; to Indra and Varuṇa)

vidūs te viṣvā bhūvanāni tāsyā tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāṇi ṣṇviṣe jaghanvān tvām vṛtān ariṇā indra siṇdhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, वृत्रां जगहनवां अरुज वी सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरुज.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imān yajñān tvām asmākam indra puró dádhat saniṣyasi krátuṁ naḥ,
çvaghñíva vajrin sanāye dhānānān tvāyā vayām aṛyā ajīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraḥ cid ráthan páritakmyāyām pūrvam karad úparam jūjuvāṁsam,
[bhārac cakráṁ étaçaḥ sám rināti, puró dádhat saniṣyati krátuṁ naḥ.

4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kócam vásunā nyīṣtam: 10.42.4^c, kócam ná pūrvām vásunā
nyīṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.21.10^b, hāntā vṛtrām várivaḥ pūráve kaḥ: 1.63.7^d, anho rájan várivaḥ
pūráve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vásva indraḥ satyāḥ samrūd [dhāntā vṛtrām várivaḥ pūráve kaḥ.] 1.63.7^d
pūruṣtuta krátva naḥ çagdhi ráyo bhakṣiṣyá té 'vaso dáivyaṣya.

5.57.7^d (Çyāvāgva Ātreya; to Maruts)

gómád áçvāvad ráthavat súvīram candrávad rádho maruto dadā naḥ,
práçastiṁ naḥ kṛnuta rudriyaṣo bhakṣiṣyá vó 'vaso dáivyaṣya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vájebhir mahádbhiç ca çuṣmāih,
dádhanō vājraṁ bāhvōr uçántam dyūm ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritáram áchā mahó vájebhir mahádbhiç ca çuṣmāih,
puruvírabhir vṛṣabha kṣitnām á girvanāḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 263, note); Oldenberg, ZDMG.
lv. 271.

[4.22.5^b, víçveṣv ít sávaneṣu pravácyā: 1.51.13^d; 8.100.6^a, víçvét tú te sávaneṣu
pravácyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛñhi jyéṣṭhā nṛmānī satrá sahure sábhāsi,
asmábhyaṁ vṛtrā suhánāni randhi jahí vádhar vanúṣo mártiyaṣya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)
 çatām te çiprīnā ūtāyaḥ sudāse saḥāsaṁ çāṁsā utā rātīr astu,
 jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnām ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
 3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
 rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvanā veda mā rātānam: 1.165.13^d, eṣām bhūta veda mā
 rātānam.]

[4.23.10^c, rātāya prthivī bahulē gabhīrē: 10.178.2^c, ūrvī nā pṛthivī bahulē gabhīrē.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvāṁsas tanvāḥ kṛpata trām: 1.72.5^c, ririkvāṁsas tanvāḥ kṛpata
 svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vi hṛyante samikē ririkvāṁsas tanvāḥ kṛpata trām, 1.72.5^c
 mithō yāt tyagām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)
 asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojaṣā,
 yād vām hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.
 Cf. 6.19.7^c, yēna tokāsyā tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
 rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhārataḥ çarma yaṁsaj jyōk paçyāt sūryam uccārantam,
 yā indrāya sunāvāmēty āha nāre nāryāya nītamāya nrām.

6.52.5^b (Rijivān Bhāradvāja ; to Viçve Devāḥ)
 viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,
 tāthā karad vāsapatir vāsūnām devān ōhānō vasiṣṭagamiṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra)
 indra jahī pūmāṁsām yātudhānam utā striyam māyāyā çāçadānam,
 vigrivāso mūrādevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)
 mō sū naḥ soma mṛtyāve parā dah paçyema nū sūryam uccārantam,
 dyūbhir hitō jarimā sū no astu parātaram sū nirṛtir jihitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asuniti)
 āsunite pūnar asmāsu cākṣuḥ pūnaḥ prāṇam ihā no dhehi bhōgam,
 jyōk paçyema sūryam uccārantam ānumate mṛṣāyā naḥ svasti.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyajūhvāno ghr̥tāpṛsthāḥ svāñcāḥ,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryam dṛṣṭvā, under 1.23.21.—For devān ōhānāḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditiḥ çārma yañsat : 1.107.2^d ; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād ārātiḥ : 4.27.2^c, Irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrútas kah,
āhann āhim āriṇāt saptā síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa; to Bṛhaspati)

[indro mahná mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā síndhūn [devāir dyāvapṛthivi prāvataḥ nah.]

10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yó hatvāhim āriṇāt saptā síndhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakráṁ sáhasā sadyā indo,
ādhi ṣṇúnā bṛhatā vartamanāṁ mahó druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahó druho āpa viçvāyu dhāyi vājrasya yāt pātane pádi çuṣṇaḥ,
urú śa sarātham sārathaye kar indraḥ kútsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā úpa vājebhir utí indra yāhí hāribhir mandasānāḥ,
tirāç cid aryāḥ sávanā purūṇy āṅgusēbhīr gr̥ṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīn āçāso hāvanta indrotāyāḥ,
tirāç cid aryāḥ sávanā vaso gahī çaviṣṭha grudhí me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágurto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καὶ ὄλον καὶ μέρος) and kṛṣṭyāḥ in 1.4.6. The pāda 4.29.1° means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12°. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20° (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)
tvām imā vārya purū dīvodāsāya sunvaté,
bharadvājaya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)
tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çācyā çacīvo dīvodāsāya sunvaté sutakre bharadvājaya
gṛṇaté vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā triṇçātām hāthāih,
dāsānām indro māyāya.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)
tvām nṛbhir nṛmaṇo devāvitāu bhūṛiṇi viṭrā haryaçva haṁsi,
tvām nī dāsyuṁ cūmurīm dhūnīm cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṁsyam: 8.3.20^d; 32.3°, kṛṣé tād indra pāuṁsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6°, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛiṣva sakhyāya svastāye,
mahó rāyē divitmate.

6.57.1^b (Bharadvāja; to Puṣan and Indra)
indrā nū puṣāṇā vayām sakhyāya svastāye,
huvéma vājasātaye.

cf. 5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pāriṇasā; 1.129.9^a, tvām na indra rāyā pāriṇasā.

4.32.1^o, mahān mahībhīr ūtibhīḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyēbhīḥ
gīvēbhīr mahān mahībhīr ūtibhīḥ sarapyaṇ.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,
stotībhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
ná te vartāsti rādhasa indra devó ná mártyaḥ,
yād dītsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)
vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girā.

4.32.11^o (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pūṇsyā,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suṇipra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,
tāva grāvāṇsy upamāny ukthya sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^o (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómaavāhasaḥ,
āīṣu dhā vīrávad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āīṣu dhā vīrávad yāca ūso maghoni sūrīṣu,
yé no rūdhāṇsy āhrayā maghāvāno ārasata [sūjāte aṇvasūnṛte.]

refrain, 5.79.1^e—10^e

The cadence, vīrávad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^o (Vāmadeva; to Indra) =

8.65.7^o (Pragātha Kāṇva; to Indra)
yác cid dhī gācvatām āsīndra sādharmaṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Vīrūpa Āṅgīrasa; to Indra)
tām tvā vayám havāmahe grṇvāntam jatāvedasam,
āgne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā cāyānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusarasas no 'vantu yajñām.

4.35.5^a (The same)

gācyākarta pitārā yūvānā cācyākarta camasām devapānam,
gācyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vajaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viṣvajūvam viṣvātūpām,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasāḥ suhastāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantaṁ mānasas pāri dhyāyā,
tān ū nv āsyā sāvanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Of. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhiḥ: 1.20.5^a, sām vo mādāso āgmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra vārunena sōmaṁ sajōṣāḥ pāhi girvaṇo marúdbhiḥ,
agrepābhir ṛtupābhiḥ sajōṣā gnāspātnībhi ratnadhābhiḥ sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād ṛdhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyūtvaṇ sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo nāraḥ svapatyāni cakrūḥ: 7.91.3^d, viṣvén nāraḥ svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthā vāsūmantam puruṣsūm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattam, &c.; 1.159.5^d, rayīm dhattām vāsūmantam
ṣatagvinam; 4.49.4^b, rayīm dhattam ṣatagvinam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgan ṛbhūṇām ihā ratnadhéyam ābhut sōmasya sūsutasya pitūḥ,
sukṛtyāyā yāt svapasyāya cañ ékaṁ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ ví cakra camasām cāturvayaṁ, niṣcārmaṇo gām ariṇṭa dhrtibhiḥ,

1.161.7^a

āthā devēṣv amṛtatvām āṇaḥ gr̥ṣṭī vājā ṛbhavaś tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, śacyākarta pitārā yūvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaḡvó jātó anabhiḡur ukthyāḥ: 1.152.5^a, anaḡvó jātó anabhiḡur árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtaṁ sucétasaḥ: 4.33.8^a, rátham yé cakrūḥ
suvṛtaṁ nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasām cāturvayaṁ: 4.35.2^d, ékaṁ vicakrá camasām
caturdhā.

4.36.4^b: 1.161.7^a, niṣcārmaṇo gām ariṇṭa dhrtibhiḥ.

[4.36.8^c, dyumántaṁ vājāṁ vṣṣaḡṣmam uttamám: 9.63.29^d; 67.3^c, dyumántaṁ
ḡṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajām ihá rayīm rárāṇā ihá ḡrávo vírāvāt takṣatā naḥ,
yéna vayaṁ citayémāty anyān tām vājāṁ citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaḡyaṁ tvā mánasā cēkitānaṁ tápaso jātām tápaso víbhūtam,
ihá prajām ihá rayīm rárāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cēkitānam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rárāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmiṁ loke prajām . . . rarāṇo ramayan rayīm dhanam ihāsmiṁ loke ramayan prajāyā prajanena pra jāyasva. But the sense of rárāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaḡyaṁ, though awkward, is unavoidable, because a finite verb is really needed in the place of rárāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. Apç. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *déva yātā pathibhir devayānāḥ* : 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Rbhus)
ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantaṁ havāmahe sadāsātamaṁ aṣvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)
indra iṣé dadātu na ṛbhukṣāṇam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Rbhus, complicated by Indra's close connexion with the Rbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Rbhuksan (elliptic plural for the three Rbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Rbhus, namely Rbhu, Rbhuksan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Rbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣān ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. *ṛbhukṣān*, would emend *ṛbhukṣānam* in 8.93.34 to *ṛbhukṣāno*, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has *ṛbhūm* as adjective with *rayīm*, by adding *ṛbhukṣānam* to *ṛbhūm*. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam* : 1.18.5^b, *sóma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to Rbhus)
séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhásātā só árvatā. cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)
só addhá dāgvadhvaró 'gne mártah subhaga sá praçánsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Rbhus)
ví no vājā ṛbhukṣaṇaḥ pathác citana yāstave,
asmábhyam sūraya stutā vicvā áçās tarīṣāni.

5.10.6^d (Gaya Ātreya; to Agni)
 nū no agna utāye sabūdhasaṣ ca rātāye,
 [asmākāsaṣ ca sūrāyo, viṣvā ācās tarīṣāni.

[cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that *stutāḥ* places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For *sūriyaḥ* as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)
 ā dadhikrāḥ cāvasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ cātasā vājy ārvā pṛāktu mādhwā sūm imā vācāni.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)
 sadyāc cid yāḥ cāvasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ cātasā asya rānhir nā smā varante yuvatīm nā cāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests *yuvatīm* for *yuvatīm* in 10.178.3^d. Does not Ludwig rather have in mind *jūtām* instead of *yuvatīm*, and is *jū* to be expected at all as an expression for the swift flight of the arrow? The actual uses of *jū* are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uśasaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu : 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)
 indram ivéd ubhāye ví hvayanta udīrāṇā yajñām upaprayāntaḥ,
 dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no ācavam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)
 dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
 ilām devīm barhīsi sādāyanto 'cvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uśasaḥ sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvāṁ varuṇā bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāmya; to Viṣve Devāḥ, or R̥tvikstutih)

ā vo dhiyaṁ yajūīyaṁ varta utāye devā devīṁ yajatām yajūīyaṁ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tātaya urvārasu sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsyē,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ ṣaḥamānsa ācata sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsyē,
prā yē nv āsyarhāṇā tatakṣirē yūjaṁ vājraṁ nṛśadaneṣu karāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase purvyāya pāri prābhūti gaviṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭēr nityasya rāyāḥ pātayaḥ syāma,
tā cakrāṇā utībhīr nāvyaṣībhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruni; to Agni)

pariśadyaṁ hy ārapasya rēkṇo nityasya rāyāḥ pātayaḥ syāma,
nā çeso agne anyājātam asty ācetānasya mā pathō vī dukṣah.

For 4.41.10^{ach} see Oldenberg, RV. Noten, p. 301.

4.42.1^{cd}, 2^{cd}, krātuṁ sacante vāruṇasya devā rājāmi kṛṣṭer upamāsyā vavreḥ.

4.42.3^b (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabbhiré rájasī suméke,
tvāṣṭeva viçvā bhūvanāni vidván sám āirayaṁ ródasi dhārāyaṁ ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sá it svápā bhūvaneṣv āsa yá imé dyāvapṛthivī jajāna,
urvī gabbhiré rájasī suméke avaṅçé dhīraḥ çacyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rīg-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sōmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to its understanding has yet to be found. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvaṁ ukṣāmānāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya; to Trasadasyu)

ahám tá viçvā cakaraṁ nákir mā dáivyaṁ sáho varate ápratītam,
yán mā sómāso mamádan yád ukthóbbhé bhayete rájast aparé.

10.48.4^d (Indra Vaikuṇṭha; to Indra Vaikuṇṭha)

ahám etám gavyáyam áçvyam paçūm purīṣṇam sáyakenā hiraṇyáyam,
purū sahásrā ní çīçāmi dāçūse, yán mā sómāsa ukthino ámandiṣuḥ.

¶ 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvám vṛtān ariṇā indra sindhūn.

4.42.9^b: 7.84.1^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
ihéha yád vām samanā papṛkṣé séyám asmé sumatīr vājaratnā,
urugyātaṁ jaritāraṁ yuvám ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, *Prol.* 205, and our p. 16.

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyá huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

hiraṇyáyena purubhū ráthenemám yajñám násatyópa yātam,
pibātha ín mádhunaḥ somyáasya dádhathe rátnam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutānām aruṣāso áçvāç citrá adṛçann uṣāsam váhantaḥ,
yāti çubhrā viçvapiçā ráthena dádhati rátnam vidhaté jánāya.

Cf. dádhati rátnam vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhati rátnam vidhaté súvri-
yam, 7.16.12^c.

[4.44.5^b, hiraṇyáyena súvṛtā ráthena: 1.35.2^c, hiraṇyáyena savitā ráthena; 8.5.35^a,
hiraṇyáyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātaṁ divó áchā prthivyaḥ hiraṇyáyena súvṛtā ráthena, ¶ cf. 1.35.2^c
má vām anyé ní yaman devayāntaḥ sám yád dadé nábbhiḥ purvyaḥ vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nará gauréva vidyūtaṁ tṛṣṇāsmákam adyá sávanópa yātam,
purutrā hi vām matibhir hávante má vām anyé ní yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, *Ved. Stud.* i. 69; Oldenberg, *RV.*
Noten, p. 304; for 7.69.6, Brunnhofer, *Bezz. Beitr.* xxvi. 88; Pischel, *Ved. Stud.* ii. 224.—
Cf. p. 23.

[4.44.6^a, nú no rayīm puruvīraṁ brhántam: 6.6.7^c, candráṁ rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vamadeva; to Açvins)

úd vām pṛkṣāso mádhumanta írate ráthā áçvāsa uṣāso vyūṣṭiṣu, ¶ 4.14.4^b
apornuvántas táma á pátvṛtaṁ svār ná çukráṁ tanvánta á rájah. ¶ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukrām āraṇaḥ,]

5.45.10^a

yāsmā adityā ādhvano rādanti, mitro aryamā varuṇaḥ sajoṣāḥ,]

1.186.2^b

Pischel, Ved. Stud. ii, 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, ā vām vāhiṣṭhā ihā te vahantu rāthā ācvasa usāso vyuṣṭāu, where vāhiṣṭhā looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvasaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural adityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rādanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, rāthā ācvasa usāso vyuṣṭāu: 4.14.4^b, rāthā ācvasa usāso vyuṣṭāu.

4.45.2^d, 6^b, svār nā cukrām tanvānta ā rājaḥ.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibataḥ madhupēbhir āsābhīḥ.

[4.45.5^d, sōmaṁ suśāva mādhumantam ādribhīḥ: 9.107.1^b, suśāva sōmam ādribhīḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

ṣatēnā no abhiṣṭibhir niyūtvaṁ indrasārathiḥ,

vāyo sutāsya tṛṇpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇo ācāstr niyūtvaṁ indrasārathiḥ,

vāyav ā candreṇa rāthena yāhi sutāsya pītāye,]

refrain, 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām sahasram hārāya indravāyu abhi prāyaḥ,

vāhantu sōmapītāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahasram ā ṣatām yuktā rāthe hiraṇyāye,

brahmayūjo hārāya indra keṇīno vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahasram [ā ṣatām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [keṇīno], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahasram ā ṣatām hārāya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hāri vahatām indra keṇīnā, and other citations in Grassmann's Lexicon, under keṇī, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, usarbūdo vahantu sōmapītāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hī sthātho divispṛṇam.

8.5.28^{a+c} (Brahmātithi Kāva; to Aṇvins)

rātham hiraṇyavandhuram [hiraṇyābhīṇam aṇvinā,] 8.5.28^b
ā hī sthātho divispṛṇam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhura (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has īśādvayam; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṇṇaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraçabdenēṣādvayasambandhassthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena pṛthupājasā [dāṇvānsam ūpa gachatam,] 1.47.3^d
indravāyū ihā gatam.

8.5.2^b (Brahmātithi Kāva; to Aṇvins)

nṛvād dasrā manoyūjā rāthena pṛthupājasā,
sācethe aṇvinoṣaṣam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sūtās tāṁ devēbhiḥ sajōṣasā,
pībataṁ dāṇṇṣo grhē.

4.49.6^b (Vāmadeva; to Indra and Bṛhaspati)

sómam indrabṛhaspati pībataṁ dāṇṇṣo grhē, mādāyethāṁ tādokasā.

8.22.8^d (Sobhari Kāva; to Aṇvins)

ayām vām ādribhiḥ sūtāḥ sómo narā vṛṣanvasū,
[ā yātāṁ sōmapītaye,] pībataṁ dāṇṇṣo grhē. 4.47.3^d

4.47.1^a, vāyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukró ayāmi te.

4.47.2^{ab+cd} (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām sōmānām pītūm arhathaḥ,
yuvām hī yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pitīm arhathaḥ,
 tāñ juṣethām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhatithi Kāṇva; to Indra)
 sūryo raçmiṁ yāthā srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sómāsaḥ . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarātham çavasas pati,
 niyūtvantā na itāya ā yātām somapitaye.

8.22.8^c (Sobhari Kāṇva; to Aṇvins)
 ayām vām ādribhiḥ sutāḥ sómo narā vṛṣanvasū,
 ā yātām somapitaye pibatām dāçūso grhē,

४२ ४. ४६. ६०

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspfho niyūto dāçūse narā,
 asmé tá yajñavāhaséndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspfho niyūto dāçūse narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréna ráthena yahí sutāsya pitāye: 1.135.4^f, vāyav ā candréna rádhāsā gatam.

4.48.2^b: 4.46.2^b, niyūtvāñ indrasārathih.

4.48.3^a, ānu kṛṣṇé vāsudhīr: 3.31.17^a, ānu kṛṣṇé vāsudhīr jīhāte.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, grhām indraç ca gachatam; 8.69.7^b, grhām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapū sōmapitaye.

4.49.4^b, rayīm dhattām çatagvinām: 1.159.5^d, rayīm dhattām vāsumantaīm çatagvinām; 4.34.10^b, rayīm dhatthā vāsumantaīm puruṣsum; 6.68.6^b, rayīm dhatthó, &c.; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c—12^c, asyā sōmasya pitāye.

4.49.6^b: 4.44.6^c; 8.22.8^d, pibataīm dāçūso grhé.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta rtaṣpāço nī ṣeduh,
tūbhyām khātā avatī ādridugdhā mādḥva çotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṽasmin viçvāni bhūvanāni tasthūṣ, tīsró dyāvas tredhā sasrūr āpaḥ,

trāyaḥ kóçasa upasécanašo mādḥva çotanty abhīto virapçām. 7.101.4^a

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñūir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva; to Bṛhaspati)

evā pitré viçvādevāya vīṣṇe yajñūir vidhema nāmasā havīrbhiḥ, 2.35.12^b
bṛhaspate suprajā virāvanto vayām syāma pátayo rayinām.

5.55.10^d (Çyāvaçva Ātreya; to Maruts)

yūyām asmān nayata vāso āchā nīr anhatibhyo maruto grṇānāḥ,
juśadhvam no havydātīm yajatrā vayām syāma pátayo rayinām.

8.40.12^d (Nabhāka Kāva; to Indra and Agni)

evéndragñibhyām pitṛvān nāvīyo mandhātṛvād āngirasvād avāci,
tridhātunā çārmanā pātam asmān vayām syāma pátayo rayinām.

8.48.13^d (Pragātha Kāva; to Soma)

tvām soma pitṛbhiḥ sanividanó 'nu dyāvāprthivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pátayo rayinām.

10.121.10^d (Hiranyagarbha Prajāpatya; to Ka)

prājapate ná tvād etāny anyó viçva jātāni pāri tā babhūva,
yātkāmās te juhumās tán no astu vayām syāma pátayo rayinām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prolegomena* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and *JAOS.* xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataim naḥ sáca sá vām sumatir bhūtv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyañ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr jyūyām pāta svastibhiḥ sádā naḥ.

cf. refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmanaspati)

iyām vām brahmanas pate suvṛktir bráhméndrāya vajrine akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

4.51.3^c, acitré antāḥ paṇáyāḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇáyāḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāñ yachatāsmāsu devīḥ,
syonād ā vah pratibūdhyamānāḥ suvíryasya pátayaḥ syāma.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukṛti Kakṣivata; to Indra)

indrāḥ sūtrāmā svāvāñ ávobhiḥ sumṛlikó bhavatu viçvāvedāḥ,
bādhataim dvéṣo ábhayañ kṛnotu suvíryasya pátayaḥ syāma.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvāññ ávāto abhi devāvītim indrāya soma vṛtrahā pavaśva,
çagdhī mahāḥ puruçcandrāsyā rāyāḥ suvíryasya pátayaḥ syāma.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā manīṣīm,
indraç ca yāt kṣáyathah sūubhagāya suvíryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayīṇām*, under 4.50.6. For 9.95.5^d see the note to 1.25.20.

4.52.2^a, áçveva citrúrūṣī : 1.30.21^c, áçve ná citre aruṣī.

4.52.5^a : 1.48.13^b, prāti bhadrá adrkṣata.

4.52.7^c : 1.48.14^d, úṣaḥ çukréṇa çocīṣa.

[4.54.3^a, ácittī yác cakṛmā dáivye jáne: contained almost word for word in 7.89.5, yāt ... dáivye jáne ... cārāmasi ... ácittī.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityāir no áditīḥ çarma yañsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trāsīthām naḥ,
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré vārivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā heḷe bhūma varuṇasya vāyór mā mitráśya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuṇa and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim síndhum arkáñḥ svastīm iḷe sakhyáya devīm,
ubhé yáthā no áhanī nipāta uṣāsánakta karatām údabde.

10.76.1^c (Jaratkarna Āiravata Sarpa; to the Press-stones)

ā va ṛñjasa ūrjām vyūṣṭīṣv indram marúto ródasī anaktana,
ubhé yáthā no áhanī sacābhūvā sādah-sado varivasyāta udbhīdā.

For pastyām in 4.55.3^c cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná saṁcāraṇe saniṣyávaḥ.4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pātu devás trātá trāyatām apra-yuchan.[4.55.7^c, nahī mitráśya varuṇasya dhāsīm: 10.30.1^c, mahīm mitráśya, &c.]4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony ā vaha sūnṛte vāryā purú,

asmábhyaṁ vājiniṣvati.]

§ 1.92.13^b5.79.7^b (Satyaśravas Ātreya; to Uṣas)

tébhyo dyumnám bṛhád yāca úṣo maghony ā vaha,

yé no rádhāṣy āgyā gavyā bhājanta sūrāyaḥ | sújāte āgvasūnṛte.]

§ refrain, 5.79.1^c—10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhāṣy áhrayā maghávāno árhāsa.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājiniṣvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitrō aryamā,
indro no rādhasā gamat.

1.26.4^b

8.18.3^a (Irimbiṭhi Kāṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,
ṽarma yachantu saprātho yād īmahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b—7^b, ṽaruṇo mitrō aryamā.

4.56.2^a (Vāmadeva; to Dyāvapṛthivyāu)

devī devēbhīr yajaté yājatrāir āminatī tasthatur ukṣāmāne,
ṛtāvāṇi adrūhā devāputre yajñāsya netrī ṇucāyadbhir arkāḥ.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyēbhīr mahatī mahādbhir devī devēbhīr yajatā yājatrāiḥ,
rujād ṛṇhāni dādād usriyāṇāṃ prātī gāva uṣasāṃ vāvaçanta.

10.11.8^b (Havirdhāna Āngi; to Agni)

yād agna eṣā sāmitir bhāvātī devī dōveṣu yajatā yajatra,

rātāṇ ca yād vibhājasi svadhavo bhāgāṃ no ātra vāsumantaṃ vītāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yājatrāiḥ is parallel to devī devēbhīr, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitīḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhīrē rājasi sumēke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.57.1^d, sā no mṛātīdṛṇe: 1.17.1^c; 6.60.5^c, tā no mṛlata idṛṇe.

[4.58.3^d, mahō devō mārtyāṇ ā viveça: 8.48.12^b, āmartyo mārtyāṇ āviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gāvyaṃ ajīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)
jāniṣṭa hí jēnyo āgre āhnām hitó hitēsv aruṣó váneṣu,
dāme-dame saptá rātnā dādāhāno ṛgnír hótā ní ṣasādā yájriyān.] cf. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)
sómārudrā dhārāyethām asuryān prā vām iṣṭáyó 'ram aṇuvantu,
dāme-dame saptá rātnā dādāhānā ṛcām no bhutañ dvipāde ṣām cátuṣ-
pade.] cf. 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny āsīdad) yájriyān : 6.1.2^a, ādhā hótā ny
āsīdo yájriyān ; 6.1.6^b, hótā mandró ní ṣasādā yájriyān ; 10.52.2^b,
ahām hótā ny āsīdam yájriyān.]

5.1.7^b, agnīm hótāram ṛlate námobhiḥ : 1.128.8^a, agnīm hótāram ṛlate vásudhi-
tim : 6.14.2^c, agnīm hótāram ṛlate.

[5.1.8^c, sahásraçrñgo vṛṣabhás tádojāḥ : 7.55.7^a, sahásraçrñgo vṛṣabháh.]

[5.1.11^d, éhā devān havirādyāya vaksi : 5.4.4^d, ā ca devān, &c.]

5.2.8^{bed} (Kumāra Ātreya, or Vṛṣa Jāna, or both ; to Agni)
hr̥ṇiyāmāno āpa hí mād āiyeh prā me devānām vratapā uvāca,
indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

10.32.6^{bed} (Kavaṣa Āilūṣa ; to Indra, really Agni)
nidhiyāmānam āpagulham apsú prā me devānām vratapā uvāca,
indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt :
see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth.
ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhīraḥ svápā atakṣam ; 1.130.6^b, rátham ná dhīraḥ
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhāḥ : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agnīm mānuṣo ní ṣedur daçasyānta (4.6.11^d, namas-
yānta) uçjāḥ çānsam āyoh.

5.3.8^b (Vasuṣruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāih,
samsthé yád agna íyase rayṇām devó mártair vásubhir idhyāmānah.

10.122.7^b (Citramahas Vasīṣṭha ; to Agni)

tvām id asyā usāso vyūṣiṣu dūtām kṛṇvānā ayajanta mānuṣāh,
tvām devā mahayāyāya vāvṛdhur ājyam agne nimṛjānto adhvaré.

5.4.2^a, havyavāḷ agnir ajārah pitā nah : 3.2.2^c, havyavāḷ agnir ajārah cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryāk sām mimihi ṣṛavāṁsi.

5.4.3^a, viṣām kavīm viṣpātīm mānuṣṇām : 3.2.10^a, viṣām kavīm viṣpātīm
mānusr īṣah ; 6.1.8^a, viṣām kavīm viṣpātīm ṣaṣvatnām.

5.4.4^b, yātamāno raṣmibhiḥ sūryasya : 1.123.12^b, yātamānā raṣmibhiḥ sūryasya.

[5.4.4^d, ā ca devān havirādyāya vakṣi : 5.1.11^d, éhā devān, &c.]

5.4.7^{ab} (Vasuṣruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāih pāvaka bhadrāgoce,
asmé rayīm viṣvāvaram sām invāsmé viṣvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasīṣṭha Maitravaruni ; to Agni)

vayām te agne samidhā vidhema vayām dāḥema suṣtutī yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva havirāḥ bhadrāgoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema ; and 8.54(Vāl. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuṣruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sáhasah sūno triṣadhastha havyām,
vayām devēṣu sukṛtah syāma cārmanā nas trivārtithena pāhi.

6.52.12^a (R̥ijivān Bhāradvāja ; to Viṣve Devāh, here Agni)

imām no agne adhvarām hōtar vayunaço yaja,

cikivān dāivyaṁ jānam.

6.52.12^c

7.42.5^a (Vasīṣṭha ; to Viṣve Devāh, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçasam kṛdhi nah,
ā náktā barhiḥ sadatām usāsoçantā mitrāvāruṇā yajehā.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, īlitó agna ā vahéndram citrām ihā priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātārā ; 9.33.5^b, yahvī ṛtasya
mātārāh.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Daivya Hotarā)
vātasya pātman ṛitā dāivya hōtarā mānuṣaḥ,
imān no yajñām ā gatam.

9.5.8^c (Asita Kāṣyapa, or Devala Kāṣyapa; Āpra, to Tisro Devīḥ)
bhārati pāvanānasya sāravatīlā mahī,
imān no yajñām ā gaman tisro devīḥ supēcasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e-10^e: 9.20.4^c, iṣam stotf̥bhya ā bhara. Cf. 8.77.8^a, tēna stotf̥bhya ā bhara,
and 8.93.19^c, kāya stotf̥bhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)
ā te agna ṛcā haviḥ ṣukrāsya ṣociṣas pate,
sūcandra dāsma viṣpate hāvyavaṭ tūbhyam hūyata [iṣam stotf̥bhya ā bhara.]
☞ refrain, 5.6.1^e-10^e; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havir hṛdā taṣṭām bharaṁasi,
tē te bhavantukṣāna ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hṛdā taṣṭām belongs to ṛcā rather than to haviḥ, as shows hṛdā taṣṭām mantrān, 1.67.4; stōmo hṛdā taṣṭāḥ, 1.171.2; hṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukṣāno vaçā . . . avasṛṣṭāsa āhutāḥ, . . . hṛdā matim janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvan puṣyanti vāryam: 10.133.2^d, viçvan puṣyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)
evān agnim ajuryamur gṛbhīr yajñēbhīr anuṣāk,
dādhad asme suvīryam utā tyād āçvāçvyam [iṣam stotf̥bhya ā bhara.]
☞ refrain, 5.6.1^e-10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utātyād āçvāçvyam yād indra nāhuṣiṣ ā,
āgre vikṣū pradīdayat. ☞ 6.46.7^a
8.31.18^b (Manu Vāivasvata; Dampatyor āciṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,
devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]
☞ refrain, 8.31.15^{ode}-18^{ode}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the *pāda* is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakēma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viçva-suvīdaḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10 cf. the *pāda*, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *urjō nāptre sāhasvate* : 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam grhāpatim vāreṇyam* : 4.11.5^d, *dāmūnasam grhāpatim āmūtram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utā sma yām ṣiçum yathā nāvaṁ jāniṣṭārāṇi,
dhartāraṁ mānuṣṇāṁ viçām agnīm svadhvarām.

6.16.40^c (*Bharadvāja* ; to *Agni*)

ā yām hāste nā khādinam ṣiçum jātām nā bībhṛati,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *ṣiçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utā sma durgrbhryase putrō nā hvāryāṇām,
purū yō dāgdhāsi vānāgne paçūr nā yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya* ; to *Agni*)

tvām tyā cid ācyutāgne paçūr nā yāvase,
dhāmā ha yāt te ajara vānā vṛcānti ṣikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm in relation to *agne paçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāmā*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated *pāda* in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *ṣiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām no agne abhī nāro rayīm sahasva ā bhara,
sā kṣepayat sā poṣayat bhūvad vājasya satāya utāidhi pṛtsū no vṛdhē.

☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyo ādbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utāidhi pṛtsū no vṛdhē.—Cf. 6.46.3^d, bhāvā samātsu
no vṛdhē.

[5.10.1^c, prā no rāyā pāṛṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dākṣasya mañhānā: 5.18.2^b, svāsya dākṣasya mañhānā.]

[5.10.6^c, asmákasaḥ ca sūrāyaḥ: 1.97.3^b, prásmákasaḥ ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viṣvā ācās tarīṣāṇi.

[5.10.7^b, stutā stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutamābhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triśadhasthé sám idhire,
[indreṇa devāiḥ sarátham sá barhiṣi,] sídan ní hótā yajāthāya sukrātuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta ilāte saptā vājīnam,
gr̥vāntam agním ghṛtāpṛṣṭham ukṣāṇāṁ pṛṇāntāṁ devāṁ pṛṇatē
suvīryam.

[5.11.2^c, indreṇa devāiḥ sarátham sá barhiṣi: 3.4.11^b, indreṇa devāiḥ sarátham
turbhīḥ; 10.15.10^b, indreṇa devāiḥ sarátham dādhānāḥ.]

[5.11.5^d, ā pṛṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruśāsya vīṣṇaḥ.

5.13.2^b, sidhrám adyā divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrám adyā divispṛçam.

5.13.5^c (Sutamābhara Ātreya; to Agni)

tvām agne vājasūtamaṁ viprā vardhanti súṣṭutam,
sá no rāsva suvīryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayāntam ūpa bruve çatakrato,
sá no rāsva suvīryam.

Cf. 8.23.12^b, rayīm rāsva suvīryam, and 9.43.6^c, sōma rāsva suvīryam.

5.14.2^c (Sutamābhara Ātreya; to Agni)

tām adhvarēvy ilāte devāṁ mártā āmartyam,
yājiṣṭham mānuṣe jāne.

10.118.9^c (Uruksaya Āmahīyava; to Agni Rakṣohan)

tām tvā gr̥bhīr uruksāyā havyavāham sám idhire,
yājiṣṭham mānuṣe jāne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hī ḡḡvanta īlate srucā devām ḡḡtaḡcūtā,
agnīm havyāya vōlhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṡha; to Indra and Agni)

tā hī ḡḡvanta īlata itthā viprasa utāye,
sabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vōlhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stōmēbhir viḡvācarsaṇim: 1.9.3^b, stōmēbhir viḡvācarsaṇe.]

5.15.4^d (Dharuṇa Āṅgīrasa; to Agni)

mātēva yād bhārase paprathānō jānaṁ-janaṁ dhāyase cākṡase ca,
vāyo-vayo jarase yād dādhanāḡ pāri tmānā viṡurūpo jigāsi.

7.84.1^d (Vasiṣṡha; to Indra and Varuṇa)

ā vām rājanāv adhvarē vavṡtyām havyēbhir indravaruṇā nāmobiḡḡḡ,

cf. 1.153.1^b

prā vām ḡḡtāci bāhvōr dādhanāḡ pāri tmānā viṡurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḡ and dādhanā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa)'. But it seems to me not unlikely that ḡḡtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabḡḡt, dhruvā. See TS. 1.1.11.2: juhū, upabḡḡt, dhruvāsi ḡḡtāci nāmā, and cf. the many passages in my Vedic Concordance, beginning with ḡḡtāci asi. Hence viṡurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ḡḡtāci pāda is patterned after the Agni pāda.

[5.16.1^d, mātāso dadhirē purāḡ; 1.13.1.1^e: 8.12.22^b, devāso dadhire purāḡ;
8.12.25^b, devās tvā dadhirē purāḡ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hī svāyaḡastara āśā vidharman mānyase,
tām nākaṁ citrāḡociṡaṁ mandrām parō manīṡāyā.]

cf. 5.17.2^d

5.82.2^a (Ḣyāvāḡva Ātreya; to Savitar)

āśya hī svāyaḡastaram savitūḡ kác canā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsū* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām parō maniṣāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām parō maniṣāyā*: 8.72.3^b, *rudrām parō*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhānā*: 5.10.2^b, *krātvā dākṣasya mañhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēsu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
āgne vīcvebhīr ā gahi [devēbhīr havyādātaye,]
hótāraṁ tvā vṛṇīmahe. ५.26.4^b

8.60.1^b (*Bharga Prāgātha*; to Agni)
āgna ā yāhy agnibhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā havīsmatrī yājīṣṭhaṁ barhīr āsāde.
 10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgnīm nā svāvṛktibhīr hótāraṁ tvā vṛṇīmahe,
yajñāya stūpābarhiṣe vī vo māde [gīrām pāvākāṣociṣaṁ vīvākṣase.]

५.3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gīrbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (*Prāgātha Kāpa*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
[idām no barhīr āsāde.]

५.1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*Férvor*); cf. especially *pári varj* = Avestan *pāri varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām vīcve sajósaso devāso dūtām akrata,
saparyāntas tvā kave [yajñēsu devām īlate.]

५.1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 viçve hí tvā sajośaso jánāso vṛktābarhiṣaḥ,
 hótaraṁ sádmāsu priyāṁ vyānti vārya purú.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva; to Agni)
 viçve hí tvā sajośaso devāso dūtām akrata,
 çruṣṭí deva prathamó yajñíyo bhuvaḥ.

3.59.9^b

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēsu devām ṛtate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
 prá viçvasāmann atrivád ārcā pāvakaçociṣe,
 yó adhvarēṣv íd̥yo hótā mandrátamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumīḥa Āngirasa; to Agni)
 agnīm sūnūm sáhaso jātavedasam, dānāya vāryāṇam, cf. 1.127.1^b
 dvitā yó bhūd am̐to mārtyeṣv ā hótā mandrátamo viçí.

The distich 5.22.1^{ed}, as a whole, transfuses the pāda 4.7.1^b; 8.60.3^c, mandró yájiṣṭho adhvarēṣv íd̥yaḥ.

5.22.2^{abed} (Viçvasāman Ātreya; to Agni)
 ny āgnīm jātavedasam dád̥hātā devām ṛtvijam,
 prá yajñā etv ānuṣág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ; to Agni)
 ny āgnīm jātavedasam hotravāham yáviṣṭhyam,
 dád̥hātā devām ṛtvijam.
 prá yajñā etv ānuṣág adyā devávyacastamaḥ,
 st̥p̥itā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second pāda cf. 1.11.1^b, yajñāsyā devām ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mār̥tāsa utāye; 1.14.4.5^b, devām mār̥tāsa utāye havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo girbhīḥ çumbhanty átrayaḥ: 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayīm sahasva ā bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajośasaḥ; 5.21.3^a, tvām viçve sajośasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hí śmā viçvacarṣaṇir abhímāti sáho dadhé,
 ágna eṣú kṣáyeṣv á reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)

brhád bhīr agne arebhiḥ çukreṇa deva çociṣā,
 bharádvaje samidhánō yaviṣṭhya reván naḥ çukra dīdihi dyumát pāvaka
 dīdihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnīr devēṣu rājaty agnīr mārteṣv āviçān,
 agnīr no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāva; to Agni)

yásmād réjanta kṣṣṭáyaç çarkṣṭyāni kṛvatāḥ,
 sahasrasūn medhásātāv iva tmánāgnīm dhībhiḥ saparyata.

5.25.5^a, agnīs tuvīçravastamam: 3.11.6^c, agnīs tuvīçravastamaḥ.

5.25.6^d: 1.11.2^d, jétāram āparājitam.

[5.25.8^b, grāvevocyate brhāt: 10.64.15^c; 100.8^c, grāvā yātra madhuṣúḍ ucyāte
 brhāt.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,
 sá no viçvā āti dvīṣaḥ pārṣan nāvēva sukrátuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no viçvā āti dvīṣaḥ svásr anyā ṛtāvāri,
 átann āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yāsyā anantō āhrutas tveṣāç çarīṣṇūr arṇavāḥ, āmaç çārati rōruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

agne pāvaka rociṣā mandráyā deva jīhváyā,
 ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)

sá no mandrábhīr adhvaré jihvābhīr yajā mahāh,
ā devān vakṣi yākṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhṛtibhis tēpāno deva ṣoṣiṣā,
ā devān vakṣi yākṣi ca.

६५४ 8.60.19^b

Cf. 2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)

tām tvā ghṛtasnav īmahe citrabhāno swardṛṣam,
devān ā vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruni ; to Agni)

tām tvā dūtām kṛmahe yaçāstaman devān ā vitāye vaha,
viçvā sūno sahaso martabhōjanā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)

agne viçvebhīr ā gahi devēbhīr havyādātaye,
hótāraṁ tvā vṛṇīmahe.

६५४ 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)

agne sūtāsya pitāye viçvāir ūmebhīr ā gahi,
devēbhīr havyādātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a; 8.60.1^b; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)

yājamānāya sunvatā āgne suvīryam vaha,
devāir ā satsi barhīsi.

६५४ 1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Aṣvasūktin Kāṇvāyana ; to Indra)

dhenūṣ ṭa indra sūnītā yājamānāya sunvaté,
gām āçvaṁ pipyūṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)

dirghās te astv āṇkuço yēnā vāsu prayāçasi,
yājamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)

grāvāṇaḥ savitā nū vo devāḥ suvatu dhārmaṇa,
yājamānāya sunvaté.

Cf. yājamānāya sunvatāḥ under 6.54.6^b; and 1.83.3; 92.3; 10.100.3; 125.2, all of which contain the words yājamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c; 8.44.14^c, devāir ā satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, *ny agnīm jātavedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśag adyā devāvyacastamah.*

5.26.9^c: 1.39.5^c, *devāsah sūrvayā viṣā.*

[5.27.1^c, *trāivṛṣṇo agne daṣābhiḥ sahasrāḥ*: 8.1.33^b, *asaṅgo agne, &c.*]

5.28.6^b (*Viṣvavārā Ātreya*; to *Agni*)
ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,
vṛṇīdhvām havyavāhanam.

8.71.12^b (*Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa*; to *Agni*)
agnīm vo devayajyāyāgnīm prayaty ādhvaré, § cf. 5.21.4^a
agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāttrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words *śāhā nah gīro yantu, to wit*: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, *Ved. Stud.* i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. *agne prayaty ādhvaré*, 10.21.6^b; and *īndrah prayaty ādhvaré*, under 1.16.3^c.

5.29.1^b: 2.27.9^a, *trī rocanā divyā dhārayanta.*

[5.29.3^d, *āhann āhim papivān īndro asya*: 5.30.11^c, *puraṁdarāḥ papivān īndro asya.*]

5.29.10^d (*Gāurivṛti Ṣaktya*; to *Indra*)
prānyāc cakrām avṛhaḥ sūryasya kṛtsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūṇr amṛṇo vadhēna nī duryonā āvṛṇaḥ mṛdhrāvācam.

5.32.8^d (*Gātu Ātreya*; to *Indra*)
tyām cid ārṇam madhupām ṣāyanam asinvām vavram māhy ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryonā āvṛṇaḥ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, *RV. Noten*, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, *dācagvāso abhy ārcanty arkāḥ*: see under 6.50.15.]

5.29.13^b, *vīryā maghavan yā cakārtha*: 5.31.6^b, *prā nūtanaḥ maghavan, &c.*]

5.30.8^b (*Babhru Ātreya*; to *Indra*)
yūjanḥ hī mām ākr̥tha ād īd īndra ṣīro dāsāsya nāmucer mathāyān,
ācmanam cit svaryām vārtamānam prā cakriyeva ródasī marūdabhyaḥ.

6.20.6^b (*Bharadvāja*; to *Indra*)
prā cyenó ná madirām anṣum asmāi ṣīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam pṛṇag rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, puramdarāḥ papivān indro asya: 5.29.3^d, āhann āhiṁ papivān indro asya.]

5.30.13^d (Babru Ātreya; to Indra)

supēcasam māva sṛjanty āstaṁ gāvām sahasrāi ruçāmāso agne,
tivrā indram amamanduḥ sutāso 'któr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇamātrin prēśo yandhi sutapāvan vājan,
sthā ū sū ūrdhvā nī āriṣaṇyann aktór vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyām rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātīyām çarvāryām; or Prākṛit (Māhār.) pahāyāe rāyaṇīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 35; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavrē antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtām āhaye, &c.]

5.31.8^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā rōdasi ubhé jāyann apó mānave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā maghāvā́ yā cakāra,
yadéd ádevir ásaḥiṣṭa mayā́ áthabhat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā́ ta indra pūrvyāni prā́ nūtanā vīryā́ vocam̐ prathamā́ kṛtāni, and the pāda 5.29.13^b, vīryā́ maghavan yā cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakrām étaçaḥ sám rināti : 1.121.13^b, bhārac cakrām étaço nāyām indra.

5.31.11^d, puró dádhat saniṣyati krātuṁ nah : 4.20.3^b, puró dádhat saniṣyasi krātuṁ nah.

[5.32.5^b, amarmāno vidád id asya márma : 3.32.4^d, amarmāno mányamánasya márma.]

5.32.7^d (Gatu Átreya ; to Indra)

úd yád indro mahaté dānavāya vādhar yāmiṣṭa sāho ápratitam,
yád im vājrasya prabhṛtāu dadābha víçvasya jantór adhamām cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó māyatuṁ yātudhanéty āha yó vā rakṣāḥ çúcir asmíty āha,
indras tūh hantu mahatā vadhéna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoṇā āvṛṇaṁ mṛdhrāvācam : 5.29.10^d, ní duryoṇā āvṛṇaṁ mṛdhrā-vācaḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayām té ta indra yé ca nárah çárdho jajñāná yātiç ca ráthah,
āsmāñ jagamyād ahiçuṣma sātva bhāgo ná hávyah prabrṛthéçu çūruḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayām té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchá sūribhya upamām várūtham̐ svābhūvo jarañām̐ aṇavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadences of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, vi dāçuṣe bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhuvasu Āngirasa ; to Indra)

yās te sādhiṣṭhó 'vasa indra krātuṣ tām ā bhara,
asmābhyaṁ carṣaṇisāham̐ sāsniṁ vājeṣu duṣṭaram̐.

8.53 (Vāl. 5).7^a (Medhya Kāva ; to Indra)

yās te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hótṛābhir utā devāhūtibhiḥ sasavāṁso manāmahe.

7.94.7^b (Vasiṣṭha; to Indra and Agni)
 indrāgnī āvasāṭ gatam asmābhyam carṣaṇīsaḥ,
 mā no duḥṣānsa ṛcata.]

ॐ 1.23.9^c

We may render 5.35.1: 'That most efficient wisdom of thine, O Indra, bring hither; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Val. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein; durch die hotr's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa: to Indra)
 yād indra te cātasro yāc chūra sānti tīsrāḥ,
 yād vā pāñca kṣitīnām āvas tāt sū na ā bhara.

6.46.7^c (Ṣaṇyū Bārhaspatya; to Indra)
 yād indra nāhuṣṣy ān, ōjo nṛmān ca kṛṣṭiṣu,
 yād vā pāñca kṣitīnām dyumnām ā bhara satrū vīcūni pāuṇṣyā.

ॐ 6.46.7ⁿ

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense; evidently one poet has composed after the pattern of the other: 6.46.7 looks decidedly hybrid: dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b: 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, svākṣatram te dhṛṣān mānaḥ: 1.54.3^b, svākṣatram yasya dhṛṣatō dhṛṣān mānaḥ.]

[5.35.5^a, tvām tām indra mārtyam: 10.171.3^a, tvām tyām indra mārtyam.]

Cf. 1.131.4^a.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva; to Indra)
 ā tvā kāṇvā ihāvase hāvante vājasātaye,
 divo amūṣya ṇāsato divām yayā divāvaso.]

ॐ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja; to Puṣan and Indra)

indrā nū pśānā vayān śakhyāya svastāye,

ॐ 4.31.11^b

huvēma vājasātaye.

8.9.13^b (Çaçakarna Kāva; to Aṅvins)

yād adyūçvināv ahām huvēya vājasātaye,

yāt pṛtsū turvāne sāhas tāt chrēṣṭham aṅvinor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]'; following Sāyaṇa, bahviṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa; to Indra)

asmākam indra duṣṭārām puroyāvānam ājīṣu,

sayāvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya; to Agni)

tām marjayanta sukrātum puroyāvānam ājīṣu,

svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājāyanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujyām vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmety āha.

5.37.5^c (Atri Bhāuma; to Indra)

pūṣyāt kṣēme abhī yōge bhavāty ubhé vṛtāu samyati sām jayāti,

priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādāçat.

10.45.10^c (Vatsapri Bhālandana; to Agni)

ā tām bhaja sāuçravasēṣv agna ukthā-ukthā ā bhaja çasyāmāne,

priyāḥ sūrye priyō agnā bhavāty ūj jatēna bhinādād ūj jānitvāih.

Ludwig, *iii.* 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmaç ca rājathaḥ: 1.25.20^b, divāç ca gmaç ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye: 9.68.7^d, nṛbhīr yatō vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo gīrbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sōmaṁ somapate piba,

ṽṣann indra ṽṣabhir vṛtrahantama,

refrain, 5.40.1^c—3^d

8.21.3^c (Sobhari Kāva; to Indra)

ā yāhīmā indavō 'ṣvapate gópata ūrvarāpate,

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

vṣā grāvā vṣā mado vṣā sōmo ayām sutāh,

ṽṣann indra ṽṣabhir vṛtrahantama,

refrain, 5.40.1^c—3^c

vṣā tvā vṣanam huve vājriṁ citrābhir ūtibhiḥ,

ṽṣann indra ṽṣabhir vṛtrahantama,

refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāva; to Indra)

vṣā grāvā vṣā mado vṣā sōmo ayām sutāh,

vṣā yajñō yām invasi vṣā hāvaḥ.

vṣā tvā vṣanam huve vājriṁ citrābhir ūtibhiḥ,

vāvantha hī prātiṣṭutim vṣā hāvaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words vṣā hāvaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prol.* pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāh, 8.94.4*, for the second of the repeated pādas.

[5.40.4^c, yuktā hāribhyām ūpa yasad arvāḥ: 1.177.1^d, yuktā hāri vṣapā yāhy arvāḥ.]

5.40.5^b, 9^b, tāmāśavidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamáyūr indra ṛbhuksā marúto jusanta: 1.162.1^{ab},
mā no mitró váruṇo aryamáyūr indra ṛbhuksā marúto pári khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayújam kṛṇudhvaṁ prā devān vípraṁ panitāram arkāih,
iṣudhyáva ṛtasūpaḥ púramdhīr vāsvir no átra pátnir ā dhiyē dhuḥ.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayújam púramdhīm stómāih kṛṇudhvaṁ sakhyāya
pūṣanam,

té hī devāsya savitūḥ sāvīmani krátum sácante sacitāḥ sácetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word iṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātiṃ tvāṣṭāraṃ rārāṇaḥ,
dhānyā sajōṣā dhiṣāṇā nāmobhir vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṇ ṣadhi rāyē aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.]

5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, gr̥ntē agnīr etārī nā ṣūśīḥ: 6.12.4^a, sāsmaṣkebhir etārī nā ṣūśīḥ
(agnī ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāṣema nāmasā sudānūn evayā marūto āchoktāu prāgravaṣo marūto
āchoktāu,
mā.nō.'hir budhnyō riṣē dhād asmākaṃ bhūd upamativāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā.nō.'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛṭayōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti: 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīṇ ṣadhi rāyē aṣyāḥ: 5.41.8^d, vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṇ ṣadhi rāyē aṣyāḥ, devō-devaḥ
suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.]

5.43.15^{cd} (The same)

brhād vāyo brhatē tūbhyam agne dhiyājūro mithunāsaḥ sacanta,
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya; to Aṇvins)

sām aṇvīnor āvasā nūtanena mayobhūvā supráñīti gamema,
ā no rayīn vahatam ótā vīrān ā víḡvāny amṛtā sáubhagāni.

Note that 5.43.11^a = 5.76.4^a.

5.43.10^d (Atri Bhāuma; to Viḡve Devāḥ)

ā nāmabhir marúto vaksi víḡvān ā rūpébhir jatavedo huvanāḥ,
yajñān giro jaritūḥ suṣṭutīm ca víḡve ganta maruto víḡva ūtī.

10.35.13^a (Luḡa Dhānāka; to Viḡve Devāḥ)

víḡve adyā marúto víḡva ūtī víḡve bhavantv agnáyaḥ sámiddhāḥ,
líḡve no devā āvasā gamantu, víḡvam astu dráviṇān vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether víḡva ūtī in 5.43.10^d is to be changed to víḡvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, ā stutāso maruto víḡva ūtī. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four víḡva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma; to Viḡve Devāḥ)

ā no divó bṛhatāḥ párvatād ā sárasvatī yajatā gantu yajñāni,
hāvam devī jujuṣāṇā ghr̥tāci ṣagmām no vácam ūcatī ṣṛnotu.

5.76.4^a (Atri Bhāuma; to Aṇvins)

idām hí vām pradīvi sthānam óka imé ghr̥tā aṇvinedām duroṇām,
ā no divó bṛhatāḥ párvatād ādbhyó yātam ísam ūrjam vāhanta.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{ed}: 5.42.16^{ed}, devó-devaḥ suhāvo bhūtu máhyaṁ mā no matā pr̥thivī dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, tāvāhām asmi sakhyé nyòkāḥ.

5.45.4^b (Sadāpr̥ṇa Ātreya: to Viḡve Devāḥ)

sūktébhir vo vácobhir devájusṭāir indrā nv āgnī āvase huvádhyāi,
ukthébhir hí śmā kaváyaḥ suyajñā āvívāsanto marúto yājanti.

6.59.3^c (Bharadvāja; to Indra and Agni)

okivāṁsā suté sácāḥ āḡvā sápti ivádane,
indrā nv āgnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ibā, with double saṁdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)
 ā sūryo aruhac chukrām āṇṇō 'yukta yād dharito vitāpr̥sthāḥ,
 udnā ná návam anayanta dhīra āṇṇvatīr āpo arvāg atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa) [45 4.45.2^a

ūd vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām āṇṇah,
 yasmā ādityā ādhvano rādanti, mitrō aryamā varuṇah sajōṣāḥ.] 45 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratikṣatra Ātreya; to Viṣve Devāḥ)
 indrāgnī mitrāvaruṇādītim svāḥ pr̥thivīm dyāṁ marutaḥ pārvataḥ apāḥ,
 huvō viṣṇuṁ pūṣāṇaṁ brāhmaṇas pātim bhāgaṁ nū cāṁsaṁ savitāram ūtāye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)
 dadhikrām vaḥ prathamām aṇvinoṣāsam agnīm sāmiddham bhāgam
 ūtāye huve,

indram viṣṇuṁ pūṣāṇaṁ brāhmaṇas pātim ādityāṁ dyāvāpr̥thivī
 apāḥ svāḥ.] 45 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣāṇaṁ brāhmaṇas pātim in 5.46.3^c, also at 7.41.1^c; the cadence, marutaḥ pārvataḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratikṣatra Ātreya; Devapatnīstavaḥ)
 utā gnā vyantu devāpatnīr indrāṇy agnāy aṇvini rāt,
 ā rōdasi varuṇānī ṇṇotu vyantu devīr yā ṛtūr jāninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)
 tā no rāsan rātīṣāco vāsūny ā rōdasi varuṇānī ṇṇotu,
 vārūtrībhiḥ suṇarāṇo no astu tvāṣṭā sudātro vī dadhātu rāyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāh, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of rōdasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havyādātaye.

[5.51.2^b, sátyadharmāṇo adhvarām: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreyā Ātreya; to Viṣve Devāḥ, here Agni)
 viprebhir vipra santya prātaryāvabhir ā gahi,
 devébhiḥ sōmapītaye.

8.38.7^a (Manu Vaivasvata; to Viṣve Devāḥ, here Indra and Agni)
 prātaryāvabhir ā gataṁ devébhir jenyāvasu,
 indrāgnī sōmapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sōmapītaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgnī] sōmapītaye.

5.51.5^{a+c} (Svastyātreyā Ātreya ; to Viṣve Devāḥ, here Vāyu)
vāyav ā yāhi vitāye juṣānō havyādātaye,
pibā sutāsyañdhaso abhi prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
āgna ā yāhi vitāye grṇānō havyādātaye,
ni hōtā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prā vīrayā ūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
vāha vāyo niyūto yāhy āchā pibā sutāsyañdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines; see Part 2, chapter 2, class B 3, and Oldenberg, *Proh.*, p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit: 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab}: 4.47.2^{ab}, indraḥ ca vāyav eṣāṁ sōmānām (5.51.6^b, sūtānām) pītim
arhathaḥ ; 1.134.6^c, sūtānām pītim arhasi.

5.51.7^a (Svastyātreyā Ātreya ; to Viṣve Devāḥ)
sutā indrāya vāyāve sōmāso dādhyācirah,
nimnām nā yanti sīndhavo 'bhi prāyaḥ.

5.51.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmā arṣanti viṣṇave.

9.34.2^{abc} (The same)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1^b; 61.12^b; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab}; for 5.51.7^c cf. under 8.6.34; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214; *Mélanges Renier*, p. 80.

5.51.7^b: 1.5.5^c; 137.2^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhyācirah.

5.51.8^b: 1.44.14^d, aṇvibhyām usāsā sajuh.

5.51.8^c—10^c, ā yāhy agne atrivāt suté rana.

5.52.4^b (Cyāvaṇva Ātreya ; to Maruts)
marútsu vo dadhimahi stōmam yajñām ca dhṛṣṇuyā,
viṣve yé mānuṣā yugā pānti mātṛyaṁ riśāḥ.

5.52.2^b

6.16.22^b (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnāye stōmaṁ yajñāṁ ca dhr̥ṣṇuyā,
arca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyaṁ riṣāḥ.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśinām: 5.58.1^b, stuṣe gaṇāṁ, &c.]

5.53.16^b (Çyāvāçva Ātreya ; to Maruts)

stuhī bhojūn stuvato asya yūmani rāṇan gāvo nā yāvase,
yatāḥ pūrvāṇ iya sākhiṁr ānu hvaya girā gr̥ṇīhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum,
ādhā te sakhye āndhaso vī vo māde rāṇan gāvo nā yavāse vivakṣase.

cf. 10.20.1

For āpi vātaya see Max Müller, SBE. xxxii, 202, 437.—Cf. the pāda, gāvo nā yavāseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya ; to Maruts)

ānseṣu va r̥ṣṭayaḥ patsū khādāyo vākṣassu rukmā maruto rāthe çubhaḥ,

cf. 1.64.4^b

agnibhrajaso vidyūto gābhastyoḥ çiprāḥ çirṣāsu vītata hiraṇyāyīḥ.

8.7.25^b (Punarvatsa Kāva ; to Maruts)

vidyūddhastā abhidyavaḥ çiprāḥ çirṣān hiraṇyāyīḥ,
çubhrā vy āñjata çriyā.

5.54.11^{cd} and 8.7.25^b paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirṣāsu in 5.54.11 is replaced by çiprāḥ çirṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii, 301; Henry, Mémoires de la Société de Linguistique, ix, 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, çubhāṁ yatām ānu rāthā avṛtsata.

[5.55.3^c, virokīṇaḥ sūryasyeva raçmāyaḥ: 10.91.4^d, arepāsaḥ sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam çarma bahulām vi yantana,
ādhi stotrāsya sakhyāsya gātana çubham yātām ānu rāthā avṛtsata.]

☞ refrain, 5.55.1^d-9^d

6.51.5^d (Rjçvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pitāḥ pṛthivi mātār ādhrug āgne bhrātār vasavo mṛlātā nah,
viçva ādityā adite sajōṣā asmābhyam çarma bahulām vi yanta.

10.78.8^c (Syūmaraçmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛṇutā surātnān asmān stotṛm maruto vāvṛdhanāḥ,
ādhi stotrāsya sakhyāsya gāta sanād dhi vo ratnadhéyāni śānti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pātayo rayinām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy āruṣi rāthe : 1.14.12^a, yuksvā hy āruṣi rāthe.

5.56.6^d, yuṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave : 1.134.3^{bc},
vayū rāthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

5.57.7^d, bhakṣiṭyā vó 'vaso dāivyasya : 4.21.10^d, bhakṣiṭyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvāçva Ātreya ; to Maruts)

hayé nāro marúto mṛlātā nas túvimaghāso āmṛtā řtajñāḥ,
sátyaçrutah kāvayo yúvāno bṛhadgirayo bṛhād uksāmānāḥ.

[5.58.1^b, stuṣe gaṇām mārutaṁ návyasīmām : 5.53.10^b : tvesām gaṇām, &c.]

5.61.19^c, párvateṣv āpaçritah : 1.84.14^b, párvateṣv āpaçritam.

5.64.1^a, várupaṁ vo riçádasaḥ : 1.2.7^b, várupaṁ ca riçádasaḥ.

5.64.2^d : 1.127.10^c, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Ratahavya Ātreya ; to Mitra and Varuṇa)

tā hi çreṣṭhavarcaśa rájānā dīrghaçrúttamā,
tā sátpatī řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vāriṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bāhūtā na dañśānā ratharyataḥ śakām sūryasya raçmibhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
tē hi satyā ṛtasṛṣṭā ṛtāvāno jāne-jane,
sunvthāsaḥ sudānavo 'ñhōḥ cid urucākrayaḥ.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, cārman syāma tāva saprāthastame.]

[5.65.5^c, anehāsa tvotāyaḥ: 8.47.1^c–18^e, anehāso va utāyaḥ.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
tā vām eṣe rāthānām urvīm gāvūtim eṣām,
rātahavyasya suṣṭutīm dadhṛk stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
tā vām eṣe rāthānām indrāgnī havāmahe,
pātri turāsyā rāthaso, vidvānsā girvanastamā.

5.86.4^b

5.86.4^c

There is no difficulty in 5.86.4, whether we render eṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām eṣe 10.48.9, or rāyā eṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinleitet auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvatō rāthaḥ, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, nī ketunā jānānām: 1.191.4^c, nī ketāvo jānānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
bāḥ itthā deva niṣṭṛtām āditya yajatām brhāt,
várūṇa mītrāryaman vārsiṣṭhaṁ kṣatram ācāthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)

māhi vo mahatām āvo, várūṇa mītrāryaman,

8.47.1^a

āvānsy ā vṛṇmahe.]

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Čailuṣi, or Anhomue Vāmadevya; to Viṣve Devāḥ)

tād dhi vayām vṛṇimāhe várūṇa mītrāryaman,

yenā nīr ānhaso yūyām pūthā nethā ca mārtyam āti dvigāḥ.

Of várūṇo mītrō aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne várūṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo várūṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
ā yād yonīm hiraṇyāyaṁ várūṇa mitra sādathaḥ,
dhartārā carṣaṇinām, yantām sumnām riçadasā.

1.17.2^c

9.64.20^a (Kaṣyapa Māṛica; to Soma Pavamāna)
 á yád yóniṁ hiranyáyam ācūr ṛtásya sídati,
 jáhāty āpracetasah.

5.67.2^c: 1.17.2^c; dhartārā carṣapinām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7^b}, várupo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pānti mártyaṁ riṣāḥ.

5.67.4^b, ṛtāvāno jáne-jane: 5.65.2^d, ṛtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyū ṛtaspr̥ṣṭa ṛtāvāno jáne-jane,
 sunithásah sudānavo 'ñhóḥ cid urucákrayaḥ.

5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso áditer vidúr dvéṣāṁsi yótave,
 añhóḥ cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite: añhásah is cadence in S.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)

prātár devīm áditiṁ johavimi madhyāṁdina úditā súryasya,
 rāyé mitravaruṇā sarvátātēle tokāya tánayaya śām yōḥ.

5.76.3^b (Atri Bhāuma; to Aṣvins)
 utá yātaṁ saṁgavé prātár áhno madhyāṁdina úditā súryasya,
 divā náktam ávasā śāntamena nédānīm ptir aṣvinā tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

á no gantaṁ riṣādasā várūna mitra barhāpā,
 ūpemaṁ cārum adhvarām.

8.8.17^a (Sadhvaṁsa Kāṇva; to Aṣvins)
 á no gantaṁ riṣādasemām stōmaṁ purubhuḡa,
 kṛtām naḥ suṣṛīyo nareṁā datam abhiśṭaye.

5.71.2^c (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

viṣvasya hí pracetasā várūna mitra rájathah,
 iṣāná pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 ṣṛṇutām jaritūr hávam, indrágni vānataṁ girāḥ,
 iṣāná pipyataṁ dhíyah.

7.94.2^a

9.19.2^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna, here
Indra and Soma)

yuvān hi sthāh svārpati indraç ca soma gópati,
içānā pipyatañ dhīyaḥ.

5.71.3^a, ūpa naḥ sutām ā gatam: 1.16.4^a; 3.42.1^a, ūpa naḥ sutām ā gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sutām ā gatam, varuṇa mitra dāçúṣaḥ,
asyā sómasya pitāye.

§ 1.16.4^a

§ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām āvo, varuṇa mitra dāçúṣe,

§ 8.47.1^a

yām adityā abhi druḥ rákṣatha nēm aghām naçad añeháso va útāyaḥ
suntāyo va útāyaḥ.

§ refrain, 8.47.1^{af} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c-12^c, asyā sómasya
pitāye.

5.72.1^c-3^c, ni barhiṣi sadatām (3^c, sadatām) sómapitāye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitráç ca no varuṇaç ca juṣétām yajñām iṣtāye,

ni barhiṣi sadatām sómapitāye.

§ refrain, 5.72.1^c-3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasu juṣéthām yajñām iṣtāye,

hañsāiv iva patatam ā sutām ūpa.

§ refrain, 5.78.1^c-3^c

8.38.4^a (Çyāvagva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣtāye sutām sómam sadhastuti,

indrāgni ā gatam narā.

5.78.1^d (Paura Ātreya; to Açvins)

yád adyā sthāḥ parāvāti yád arvāváty açvinā,

yád vā purú purubhuja yád antárikṣa ā gatam.

8.97.5^d (Rebha Kācyapa; to Indra)

yád vāsi rocané divāḥ samudrasyādhi viṣtāpi,

§ 8.34.13^b

yát párhive sádane vṛtrahantama yád antárikṣa ā gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2^a (Paura Ātreya; to Açvins)

ihá tyā purubhútamā purú dāñsāñsi bibhratā,

varasyā yāmy ádhriḡu huvé tuvīṣtamā bhujé.

8.22.3^a (Sobhari Kaṇva; to Açvins)

ihá tyā purubhútamā devā nāmobhir açvinā,

arvacinā sv ávase karāmahe, gántārā dāçúṣo ḡhām.

§ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuḥ.

5.73.5^a (Pāura Ātreya; to Aṇvins)

á yád vām sūryā rátham tiṣṭhad raghuṣyádam sáda,
pári vām aruṣā váyo ghr̥ṇā varanta átāpaḥ.

8.8.10^a (Sadhvaṇsa Kāva; to Aṇvins)

á yád vām yóṣaṇā rátham átiṣṭhad vājinivasū,
viḡvāny aṇvinā yuvām prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā bráhmāṇi vārdhanā: 8.62.4^b, índra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Pāura Ātreya; to Aṇvins)

áḡvinā yád dha kárhi cio chuḡrūyātām imám hávam,
vāsuir ũ sū vām bhūjaḥ pñicānti sū vām pñcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyā kárhi kárhi cio chuḡrūyātām imám hávam,

ḡnti śád bhutu vām ávaḥ.]

☞ refrain, 8.73.1^e—18^e

5.75.1^e—9^e, mād̥hvi máma ḡrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇya-
vartanī gubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áḡvinā gáchatam yuvám,

rúdrā hiraṇyavartanī juṣāṇā vājinivasū mād̥hvi máma ḡrutam hávam.]

☞ refrain, 5.75.1^e—9^e

8.8.1^b (Sadhvaṇsa Kāva; to Aṇvins)

ḡ á no viḡvābhīr ũtibhīr, áḡvinā gáchatam yuvám,

dásrā hiraṇyavartanī, pñibatam somyám mād̥hu.]

☞ 7.24.4^a

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ḡ á me hávam násaty, áḡvinā gáchatam yuvám,

mād̥hvaḥ sómasya pñáye.

☞ 1.183.5^d

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áḡvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

ḡ áḡvināv éhá gachatam, násatyā mā ví venatam,

☞ 1.22.1^b

tiráḡ cid aryaḡ pári vartir yatam adābhya, mād̥hvi máma ḡrutam hávam.]

☞ refrain, 5.75.1^e—9^e

5.78.1^b (Saptavadhri Ātreya; to Aṅvins)

ācvināv éhá gachatam, násatyā má ví venatam,

§ 1.22.1^b

hahsāv iva patatam ā sutān ūpa.]

§ refrain, 5.78.1^c–3^c

For tirāc cid aryayā pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1^a.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyāmdina úditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divó bhātāḥ párvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, ācvināv éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā má ví venatam.

5.78.1^c–3^c, hahsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣēthām yajñām iṣṭāye; 5.72.3^b, juṣēthām yajñām iṣṭāye.

[5.78.8^a, yāthā vāto yāthā vānam: 10.23.4^d, úd id dhunoti vāto yāthā vānam.]

5.79.1^{da}–3^{de}, satyācravasi vāyyé sújate ācvasūnrte: 5.79.1^e–10^e, sújate ācvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, āisu dhā vīrāvad yācaḥ.

5.79.6^c, 7^c, yé no rádhahsy áhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūso maghony ā vaha.

5.79.8^a (Satyācravas Ātreya; to Uṣas)

utá no gómatīr īsa ā vaha duhitar divaḥ,

sākām sūryasya raçmibhiḥ, çukráñ çocadbhir arcibhiḥ, sújate ācvasūnrte.]

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmātithi Kāṇva; to Aṅvins)

utá no gómatīr īsa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr īšo víçva arsa pariṣṭubhaḥ,

grānó jamádagninā.]

§ 3.62.18^a

Cf. the páda, tvām no gómatīr īsaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākān sūryasya raṁmibhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pānthām ānv eti sādhu: 10.66.13^b, ṛtāsya pānthām ānv emi sādhuṃ.

5.80.4^d: 1.124.3^d, prajānatīva nā dīḥ mināti.

[5.80.6^b, yōseva bhadrá ní rinīte āpsaḥ: 1.124.7^d, uṣá hasréva ní rinīte āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

esā pratiçī duhitā divó nṛṇ yōseva bhadrá ní rinīte āpsaḥ, cf. 1.124.7^d
vyūrṇvatī dāçúṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvāthakāḥ.

6.50.8^d (Rjīçvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

[á no devāḥ savitā trāyamāṇo, hiranyapāṇir yajató jagamyāt, cf. 6.50.8^a
yó dátavāḥ uṣáso ná prátikaṁ vyūrṇuté dāçúṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúṣe vāryāṇi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, ásyā hí sváyaçastaram: 5.17.2^a, ásyā hí sváyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

[ásyā hí sváyaçastaram, savitūḥ kác caná priyám, cf. 5.17.2^a
ná minantī svaráçyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yásya te nū cid ādīçāṁ ná mināntī svaráçyam,
ná devó nádhriçur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçúṣe suvāti savitā bhágaḥ,
tām bhágāṁ citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

[yád adyá sūra údité, nāgā mitró aryamā, cf. 7.66.4^a
suvāti savitā bhágaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣáyaḥ. Yet I have little doubt that suvāti savitā bhágaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgaso ādītaye devásya savitūḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)
 supravargāṃ suvīryāṃ suṣṭhū vāryam anādhrṣṭaṃ rakṣasvinā,
 asminñ ā vām āyāne vājinvasū vīḡvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)
 sā dṛlḥē cid abhi tṛṇatti vājam ārvatā, sā dhatte āksiti ḡravah, 1.40.4^b
 tvē devatrā sādā puriṇvaso vīḡvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)
 āchā vada tavāsaṃ ḡrbhir ābhi stuhī parjanyaṃ nāmasā vivāsa,
 kānikradad vṛṣabhō jirādānū réto dadhāty ṣadhiṣu ḡrbham.
 8.96.12^b (Tirāḡci Āṅgirasas, or Dyutāna Māruti ; to Indra)
 tād vidiḡdhi yāt ta indro júḡṣat stuhī suṣṭutīm nāmasā vivāsa,
 ūpa bhūṣa jaritar mā ruṇyaḡ ḡravāyā vācam kuvid āṅgā vēdat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)
 yāsa vratē pṛthivī nānnamiti yāsa vratē ḡphāvaj jārbhurtti,
 yāsa vratā ṣadahr viḡvārūpāḡ sā naḡ parjanya māhi ḡarma yacha.

10.169.2^d (Ḡabara Kakṣivata ; to Gāvaḡ)
 yāḡ sārūpā virūpā ēkarūpā yāsam agnīr iṣṭyā nāmāni vēda,
 yā āṅgirasas tāpasehā cakrūṣ tābhyaḡ parjanya māhi ḡarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kim ca pṛthivyām ādhi : 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, tēna vīḡvasya bhūvanasya rājā : 3.46.2^c ; 6.36.4^d, ēko vīḡvasya, &c. ; 9.97.5^b, sómo vīḡvasya, &c. ; 10.168.2^d, asyā vīḡvasya, &c.]

[5.85.6^b, mahīm devāsyā nākir ā dadharṣa ; 6.7.5^b, mahīny agne nākir, &c.]

5.85.7^b, sākḡyāṃ vā sādām id bhrātaraṃ vā : 1.185.8^b, sākḡyāṃ vā sādām ij jāspatīm vā.

[5.85.7^d, yāt sim āḡaḡ cakṛmā ḡḡrāthas tāt : 1.179.5^c ; 7.93.7^c, yāt sim āḡaḡ cakṛmā tāt sú mṛlatu (7.93.7^c, mṛla).]

5.85.9^b (Atri Bhāuma ; to Varuṇa)
 kitavāso yād riripūr nā divi yād vā ḡhā satyām utā yān nā vidmā,
 sārva tā vī ṣya ḡthirēva devādḡhā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhī tām no gr̥nātu divyó gāndharvo rájaso vimánah,
 yád vā ghā satyám utá yán ná vidmá dhīyo hinvánó dhīya in no avyāh.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá pītanāsu duštārā yá vájeṣu çraváyya,

yá páñca carṣaṇír abhī ndrāgní tá havāmahe.

5.86.1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruni ; to Agni)

yáḥ páñca carṣaṇír abhī niṣasáda dáme-dame,

ḥkavír gr̥hápātir yúvā.

5.86.1.12.6^b

9.101.9^c (Nahusa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám á bhara pávamāna çraváyyam,

yáḥ páñca carṣaṇír abhī rayím yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tá vām eṣe ráthānām, indrāgní havāmahe,

5.86.5.66.3^a

páti turásya rádhaso vidvānsā gírvaṇastamā.

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhá indrāgní havāmahe,

tá no mṛlāta idṛṇe.

5.86.1.17.1^c

6.44.5^b (Çamyu Barhaspatya ; to Indra)

yám vardháyantíḍ girāḥ pátiḥ turásya rádhasaḥ,

tám in nv āsya ródasi, deví çuṣmanḥ saparyataḥ.

5.86.6.44.5^d

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evēndrāgnibhyām áhavi havyám çuṣyām ghṛtām ná pūtám ádribhiḥ,

tá sūriṣu çrávo bṛhád rayím gr̥nātsu didhṛtam iṣam gr̥nātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imám stómam abhiṣṭaye ghṛtām ná pūtám adrivaḥ,

yéna nú sadyá ójasā vaváksītha.

8.13.12^b (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate, rayím gr̥nātsu dhāraya,

5.86.8.13.12^a

çrávaḥ sūribhyo amītam vasutvanám.

5.86.7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräftiger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes *āhavi* in the sense of *āsavi*; in this way he is able to make *ādrībhiḥ* depend upon *āhavi*. But I do not believe that *āhavi* *ādrībhiḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *nā*, and separates the expression *ghṛtām nā pūtām ādrībhiḥ* which on its face would seem to mean 'like ghee purified by the *ādrī*'. But what part the *ādrī* may have played in purifying ghee escapes my knowledge. Soma is *pāripito* *ādrībhiḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām nā ūci matāyaḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām nā pūtām* (*sūpūtām*), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two *pādas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ādrībhiḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtām nā pūtām ādrīvaḥ*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)
prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,
krātvā tād vo maruto nīdhīṣe pávo dānā mahnā tād eṣām ādhṛṣṭāso nādrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)
tām vandasya marūtas tām ūpa stuhi tēṣām hī dhūnmām,
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding *dānā* as instrumental (probably of *dāmān*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *nā* in *arāṇām nā caramās* does double service, once as '*gleich*' and once as '*keine*'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, *sāhas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Fischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suggest that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tād eṣām* in the penultimate *pāda*.

5.87.5^e (Evayāmarut Ātreya; to Maruts)
svanó nā vó 'navān rejayad vīṣā tveṣo yayis taviṣā evayāmarut,
yénā sāhanta ṛijāta svárociṣa sthāraçmāno hiranyāyaḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)
svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvāḥ cūmbhamānāḥ.

The hieratic word *iṣmīn* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta. 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root is 'impel', or from the noun is 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of u before m I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of u before m seems therefore to be organic, just as is the loss of u before v.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāraṁ iṣmīṇaṁ rudrāṁ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviśūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Ṣaṭarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ caravāyāitān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vṛṇaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāgimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāgimanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvastu* by the side of *vāgiṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in -vin and -min are primarily and in the main -vant and -mant stems modulated as -in stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraḥmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthirā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraḥmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raḥmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Ṣaṭarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāyibhyaḥ*) ca; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny asīdo yájñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çaçvatīnām: 3.2.10^a, viçām kavīm viçpātīm mānuṣṭr iṣaḥ; 5.4.3^a, viçām kavīm viçpātīm mānuṣṭpām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna ije çaçamé ca mārto yás ta ánaṭ samidhā havyádātim,
yá áhutīm pári védā námobhir viçvét sá vāmá dadhate tvótah.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)

saptá dhāmāni pariyānn amartyo dāçad dāçtise sukṛte māmahasva,
suvrēṇa rayīṇagne svābhūvā yás ta ánaṭ samidhā táñ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā vāsaṭkṛtim.

[6.1.10^b, námobhir agne samidhotá havyāñh: 7.63.5^d, námobhir mitrāvaruṇotá havyāñh.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmā u te máhi mahé vidhema námobhir agne samidhotá havyāñh, cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir á te bhadráyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir mārto níçitīm vedyānaṭ,
viçvām sá deva práti víram agne dhatté dhānyām pátyate vasavyāñh.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṭ (Padap. vedyā ánaṭ) to vedyānaṭ = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit heder und ukthas, mit opfer am altare deine schärfe zu slande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhír, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatāntha ródasī ví bhāsā grāvobhiḥ ca grāvasyās tārutrah,
bṛhádgbhir vājai stháviregbhir asmé revádgbhir agne vitarān ví bhāhi.

6.4.6^b (The same)

ā sūryo ná bhānumádbhir arkāir āgne tatāntha ródasī ví bhāsā,
citró nayat pári támānsy aktāḥ ḥocisā pátmann āuḥijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádám íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,
pūrvír iṣo bṛhatír āréaghā asmé bhadrá sāuḥgravasāni santu.

9.87.9^c (Uḥanas Kāvya ; to Pavamāna Soma)

utá sma ráçim pári yāsi gónām indreṇa soma sarátham punānāḥ,
pūrvír iṣo bṛhatír jiradāno çikṣā çacivas táva tá upaṣtút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ víṣṭem ámivā yá no gáyam ávivéça,
lāré bádhetām nṛtīm parācāir, asmé bhadrá sāuḥgravasāni santu.

§ 1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, āgne paçúr ná yávase.

6.2.10^a: 4.9.5^a, véši hy ádhvartiyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoḥ,
vihí svastīm suksitīm divó nṛñ dvíṣo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

labhi práyānsi súdhitāni hí khyó, ní tva dadhita ródasī yájadhyai,

§ 6.15.15^a

ávā no maghavan vājasatāv āgne víçvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.3^d: 2.20.5^d, ācnasya cic çhīnathat pūrvyāni.

6.4.6^b: āgne tatāntha ródasī ví bhāsā: 6.1.11^a, ā yās tatāntha ródasī ví bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvīrah.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yūvānam ádroghavācam matībhir yáviṣṭham,
yá ínvati dráviṇāni práceta víçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta vipraso abhi vājāyantaḥ,
naksaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ cavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; caviṣṭham for Indra. Cavaśī is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. caviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ caviṣṭham in 6.22.2^d together in the sense of 'gedankenstärken'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñéna samidhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayīm puruvīraṁ bṛhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, ví yó rájānsy āmimīta sukrātuḥ : 1.160.4^c, ví yó mamé rájasi sukratuyāya.
Cf. 6.8.2^c.

[6.7.7^b, vaiṣvānaró vi divó rocanā kavīḥ : 9.85.9^b, ārūrucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamanaḥ paramé vyōmani ; 7.5.7^a, . . . vyōman.

[6.8.2^c : vy āntárikṣam amimīta sukrātuḥ : 6.7.7^a, ví yó rájānsi āmimīta sukrātuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya : 1.140.10^a, asmākam agne maghā-
vatsu didihi.

[6.8.7^{ab}, ādabdebbhis tāva gopābhir iṣṭe 'smākam pāhi trīṣadhaṣṭha sūrīn :
1.143.8^{cd}, ādabdebbhir ādrpītebbhir iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātāvedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi
jātāvedāḥ.

[6.10.6^d, āvir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devēbbhir agne agnībbhir idhanāḥ : 6.12.6^b, viṣvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sāsmaḥbhir etāri nā çūśāiḥ agnī ṣṭave dāma ā jātāvedāḥ,
 drvāno vanvān krātva nārvośrāḥ pitēva jārayāyi yajñāiḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sā mahnā viçvā duriṭāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,
 sā no rakṣiṣād duriṭād avadyād asmān grṇatā utā no maghōnaḥ.

For 6.12.4^{ab} cf. 5.41.10^c, grṇitē agnīr etāri nā çūśāiḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6^b, viçvebhir agne agnībhir idhānāḥ: 6.11.6^b, devēbhir agne, &c.]

6.13.4^a, yās te sūno sahaso gṛbhir ukthāiḥ: 6.1.10^c, vēdī sūno, &c.

6.14.2^c, agnīm hótāram iḥate: 1.128.8^a, agnīm hótāram iḥate vāsudhitim; 5.1.7^b,
 agnīm hótāram iḥate nāmobhiḥ.

Cf. 3.20.2^b, āgne hótāram iḥate; 8.43.20^c, vāhnīm hótāram iḥate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)
 sā tvām dākṣasyāvīkō vṛdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,
 rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprātho bharād-
 vājāya saprāthaḥ.

10.115.5^b (Upastuta Varṣṇihavya; to Agni)
 sā id agnīḥ kāpvatamaḥ kāpvasakhāryāḥ pārasyañtarasya tāruṣaḥ,
 agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)
 bharādvājāya saprāthaḥ çārma yacha saḥantya,
 āgne vāreṇyām vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çárma* and *chardīs*. Thus the line, RV. 7.52.2^b, *çárma tokāya tánayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çárma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çárma* is also used with *chardīs*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyū*, 'offering safety'; or *vārūtha* by the side of each:

{ *çárma* no yaṁsan *trivārūtham*, 10.66.5
 { *savitā çárma yachatv asmé trivārūtham*, 4.53.6
 { *sā naḥ çárma trivārūtham vi yaṁsat*, 8.42.2
 { *çármanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardīh, 8.18.21

Cf. also MS. 2.8.7^d: III.4; KS. 17.6; TA. 2.5.2.

{ *çárma* . . . *varūthyūm tād asmāsu vi yantana*, 8.47.10
 { *bḥhaspātīh çárma* . . . no yamad *varūthyām*, 5.46.5
chardīr yād vān varūthyām, 6.67.2
 { *bhāvā vārūtham* . . . *maghāvadbhyaḥ çárma*, 1.58.9
 { *çárma* no yantam *āmavad vārūtham*, 4.55.4
 { *śchidrañ çárma yachata* . . . *vārūtham*, 8.27.9
yād vaḥ . . . *vārūtham āsti yāc chardīh*, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapráthaḥ*:

{ *yāchā naḥ çárma sapráthaḥ*, 1.22.15
 { *sapráthaḥ çárma yacha sahanṭya*, 6.16.33
 { *chardīr yacha vitāhavyāya sapráthaḥ*, 6.15.3
 { *sapráthaḥ chardīr yantam ādābhyam*, 8.5.12
urv āsmā ādītīh çárma yaṁsat, 4.25.5
 { *prā* no yachatād *avṛkām prthū chardīh*, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhārṣaṁ grṇaté çárma yaṁsat, 6.49.7
ādḥṣṭarāñ chardīr yād vām, 6.67.2
bhāvā . . . *maghavan maghāvadbhyaḥ çárma*, 1.58.9
chardīr yacha maghāvadbhyaç ca māhyañ ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çárma tokāya tánayāya gopāh, 7.52.2
ādḥā smā yacha tanvè tāne ca chardīh, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devó devēṣu vānate hī vāryam* (6^e, no *dúvaḥ*).

6.15.7^e (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agniñ samīdhā girī grṇe çūcim pāvakām puró adhvaré dhruvām,
vīprañ hótārañ puruvāram adrūhañ kaviñ sumnūir īmahe jatāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
viprañ hótāram adrūhañ dhūmaketurñ vibhāvasum,
yajñānām ketūm imahe.

6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
tvām agne vanuṣyató ní páhi tvām u naḥ sahasāvann avadyát,
sám tvā dhvasmanvād abhy etu páthah sám rayi sprhayáyyah sahasá.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāñsi súdhitāni hi khyó ní tvā dadhita ródasi yajadhyāi,
ávā no maghavan vājasātāv agne víçvāni duritá tarema ॥ tá tarema távávasā
tarema. ॥ 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhī hótā niśāda yājñān abhi práyāñsi súdhitāni hí khyát,
yājāmahāi yajñīyān hānta devān īlāmahā īdyān ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e: 6.2.11^e = 6.14.6^e, tá tarema távávasā tarema.

6.16.2^o: 5.26.1^o ; 8.102.16^o, á devān vakṣi yáksi ca.

6.16.5^b, divodāsāya sunvaté: 4.30.20^o, divodāsāya dāçúṣe ; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c ; 5.21.3^d, yajñēsu devām īlate.

6.16.9^a: 1.14.11^a, tvām hótā mánurhitah.

6.16.9^b (Bharadvāja ; to Agni)

॥ tvām hótā mánurhito ॥ váhnir āsá vidúṣtarah,
agne yáksi divó víçah. ॥ 1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá mandráyā ca jihvāyā váhnir āsá vidúṣtarah,
agne rayiñ maghāvadbbhyo na á vaha havyádatiñ ca sūdaya.

6.16.10^a, ágna á yāhi vitāye: 5.51.5^a, váyav á yāhi vitāye.

6.16.15^c, dhanamjayam rāne-rāne: 1.74.3^c, dhanamjayó rāne-rāne.

[6.16.20^a, sá hí víçvāti párthiva: 6.45.20^c, sá hí víçvāni párthiva.]

6.16.22^b: 5.52.4^b, stóman yajñām ca dhṛṣṇuyá.

6.16.24^b: 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agnīḥ tigména ṣocīṣā: āgne tigména, &c.; see under 1.12.12.]

6.16.29^b: 1.78.1^b; 6.16.36^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)

suvīraṁ rayīni ā bhara jātavedo vicarṣaṇe,
jahī rākṣāṁsi sukrato.

ॐ 1.78.1^b

9.63.28^c (Nidhruvi Kāyapa; to Soma Pavamāna)

punānāḥ soma dhārāyāndo viçvā āpa srīdhaḥ,
jahī rākṣāṁsi sukrato.

ॐ 9.63.28^a

6.16.30^{ab} (Bharadvāja; to Agni)

tvāṁ naḥ pāhy āṇhaso jātavedo aghāyatāḥ,
rākṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruni; to Agni)

tvāṁ naḥ pāhy āṇhaso dōṣāvastar aghāyatāḥ,
divā nāktam adābhya.

6.16.33^a: 6.15.3^c, bharadvājāya saprāthah.

6.16.35^c (Bharadvāja; to Agni)

gārbhe matūḥ pituṣ pitā vididyutāno akṣāre,
sīdann ṛtāsya yónim ā.

9.32.4^c (Çyāvācva Ātreya; to Soma Pavamāna)

ubhé somāvacākaṇan mṛgō na taktō arhasi,
sīdann ṛtāsya yónim ā.

9.64.11^c (Kāyapa Māteya; to Soma Pavamāna)

urmīr yās te pavitra ā devāvīḥ paryākṣarat,
sīdann ṛtāsya yónim ā.

Cf. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c: 5.9.3^d, viçām agnīṁ svadhvarām.

6.16.44^b, abhī prāyaṁsi vitāye: 1.135.4^b, abhī prāyaṁsi sūdhītāni vitāye.

6.16.44^c: 1.14.6^c, ā devān sōmapitaye.

6.16.46^c: 4.3.1^b, hōtāraṁ satyayājāṁ rōdasyoḥ.

6.16.48^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;
10.79.2^d, uttānāhastā nāmasādhi vikṣi.

[6.16.47 : 10.9.1.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā haviḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṛt samádvaḥ tuvimraksó nadanumān ṛjīśī,
brhádrenuṣ ḡyāvano mānuṣānam ékaḥ kṛtāmān abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṛt samádvaḥ ḡuraḥ satraśád janūsem āśāhaḥ,
vy āsa indraḥ pītanāḥ svója ādha víḡvam čatrūyāntam jaghāna.

ॐ 7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya čátrur ná pratimānam asti : 4.18.4^c, nahí nv āśya pratimānam āsti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nrvád ā carṣaniprā utā dvibārha amināḥ sáhobhīḥ,
asmadryāḡ vāvṛdhe víryāyorúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo brhád arcīśy aḡret purú víḡvā jānima mānuṣānam,
samó divā dadṛḡe rócāmānaḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, brhántam ṛṣvām ajāraṁ yúvānam ; 6.49.10^c . . . ajāraṁ suṣum-nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāḡ sám mimihi ḡravānsi.

6.19.5^d, samudré ná síndhavo yádamānāḥ : 3.36.7^a, samudréṇa síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya sātāu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara víṣaṇam ḡṣmam indra dhanaspṛtām ḡḡvuvānsam sudákṣam,
yéna vánsāma pītanāsu čátrūn távotibhir utā jānīr ajāmin.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikuṇṭha)

sanádvaḡjam vípravīraṁ tárutraṁ dhanaspṛtām ḡḡvuvānsam sudákṣam,
dasyuhānam pūrbhīdam indra satyām āsmābhyam citrām víṣaṇam
rayīm dah.]

ॐ refrain, 10.47.1^d-8^d

8.60.12^a (Bhargava Prāgātha; to Agni)yēna vāṁsāma pñtanāsu cārdhatas tāranto aryā ādīcaḥ,
sā tvām no vardha prāyasā caçivaso jinvā dhīyo vasuvīdaḥ.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, asmābhyam citrām vṛṣaṇam rayīm dāḥ (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, dhanaspñtam cūcuvāṁsam sudākṣam, was composed to qualify cūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanaspñtam is rank tautology. The epithets dasyuhānam pūrbhidaṁ are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii, 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, āśālhaḥ sūhvān pñtanāsu cātṛin; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)ā te cūśmo vṛṣabhā etu paçāid ōttarād adharād ā purastāt,
ā viçvato abhi sām etv arvān indra dyumnām svārvad dhehy asmé.6.35.2^d (Nara Bhāradvāja; to Indra)kārhi svit tād indra yān nṛbhir nṛn virāir virān niḷāyase jāyājīn,
tridhātu gū ādhi jāyāsi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsāsyā nāmucēr mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradir dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāih: see under 6.50.15.]6.22.2^d, ādroghavācārṁ matibhiḥ çāviṣṭham: 6.5.1^b, ādroghavācārṁ matibhiḥ
yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)pātā sutām indro astu sōmam prapenīr ugró jaritāram ūtī,
kārta virāya sūṣvaya u lokām dātā vāsu stuvatē kirāye cit. cf. 6.23.3^d6.44.15^a (Çaṁyu Bārhaspatya; to Indra)pātā sutām indro astu sōmam hāntā vṛtrām vājreṇa mandasānāh,
cf. 4.17.3^c
gāntā yajñām parāvataç cid āchā vāsur dhīnām avitā kārūdhyāḥ.

In marking the two words kirāye, in 6.23.3, and kārūdhyāḥ 'nourishing poets', in 6.44.15, I have indicated my belief that kirī means 'poet'. Pischel, *Ved. Stud.* i, 216 ff., following Ludwig, *Der Rig-Veda*, vi, 105, takes kirī to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūṣvaye* and *stuvaté kīrāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kīrāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyah* 'he who gives the offering', and *kīrē cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhāmānasya kīrēh*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'¹ Cf. the *kāravo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vāit. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kārū* and *kistā*, all from the *set*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kfti*), need not to be separated etymologically, and, *yās tvā hyā kīrīṇā mānyamāno . . . jōhavīmī* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that *Sāyana* takes *kīri* in the sense of 'poet'. Geldner believes in *Sāyana* more than I do; it would have been well to have listened to him here, not because *Sāyana* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhīm*) *vṛtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kīrāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kīrāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir im prṇatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭāu páritakmyāyām*: 5.30.13^d, *aktór vyūṣṭāu páritakmyāyah*.

6.25.4^c (Bharadvāja; to Indra)

ṣūro vā ṣūram vanate ṣārīrāis tanūrīcā tārūṣi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsú vi krāndaṣi urvárāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

nāsya vartā ná tarutā nv āsti, māruto yām āvatha vūjasātāu, 1.40.8^c
toké vā gōṣu tánaye yām apsú sá vrajām dātā párye ádha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grṇántah*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhah sám aja samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grṇánto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmans see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{ed} (Renu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatāmān vidyāma sumatīmān nāvānām,
I.4.3^o

vidyāma vāstor āvasā gṛñānto viṣvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kutsāya ṣuṣṇam dāṣuṣe vark,
 tvām ciro amarmāṇaḥ pārāhann atithigvāya ṣāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema ṣarapē sākhāyaḥ,
 nī turvāṣaṁ nī yūdvaṁ ṣiṣṭhy atithigvāya ṣāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, āvo yūdhyantaṁ viṣabhaṁ dāṣadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimāṇaḥ samasya nā maghavan maghavattvāsyā vidmā,
 nā rādhaso-rādhaso nūtanasyēndra nākir dadṛṣa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṣṣayō 'ntam āpuḥ,
 yān mātaraṁ ca pitāraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mū va stenā ṛṣata māghāṇsaḥ : 2.42.3^c, mū na stenā ṛṣata māghāṇsaḥ.

6.28.7^d, pāri vo hetī rudrāsyā vrjyāḥ : 2.33.14^a, pāri ṇo hetī rudrāsyā vrjyāḥ ;
 7.84.2^c, pāri ṇo hēlo vārunasya vrjyāḥ.

6.29.3^{ed} (Bharadvāja ; to Indra)

ṣriyē te pādā dūva ā mimikṣur dhr̥ṣṇūr vajrī ṣavasā dākṣiṇāvān,
 vāsāno ātkam surabhīm dṛṣē kām svār ṇa nṛtav iṣirō babhūtha.

10.123.7^{ed} (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt, pratyān citrā bibhrad asyāyudhāni,
9.85.12^a

vāsāno ātkam surabhīm dṛṣē kām svār ṇa nāma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *ṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhiṃ pariçāyānam āṛṇaḥ.

[6.30.5^d, śākāṃ sūryaṃ janāyan dyām uśāsam: 1.32.4^c, āt sūryaṃ, &c.]

6.31.4^d, dīvodāsāya sunvaté sutakre: 4.30.20^c, dīvodāsāya dāçuse; 6.16.5^b, dīvodāsāya sunvaté.

[6.32.1^b, mahé vīrāya tavāse turāya: 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b: 4.22.3^b, mahó vūjebhir mahādbhiḥ ca çuṣmāiḥ.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vivāco hāvante carṣanāyaḥ çūrasātau,

tvām viprebhir ví pañīr açāyas tvōta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pītryāny ukthāni yā vaḥ çasyānte purī cit,

marūdbhir ugrāḥ pītanāsu śālha marūdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛlikā utā no abhiṣṭau,

itthā grṇānto mahīnasya çārman divi syāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)

nū na indrāvaruṇā grṇānā prṇktām rayīm sauçravasāya devā,

itthā grṇānto mahīnasya çārdho 'pó ná nāvā duritā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewaltigen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çārdhas like çārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇatām āpiḥ, 6.45.17. Now the singular mahīnasya in a divedatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛlikā in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^a, éko viçvasya bhúvanasya rájā.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çáçvad uçatá yayāthéndra mahá mánasā somapéyam,
upa bráhmāni çṛṇava imā nó 'thā te yaññās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇō 'rvācīnō hāribhir yāhi tūyam,
ḷasmīnu ū śu sāvane mādayasv ṛopa bráhmāni çṛṇava imā naḥ.

cf. 2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance. —For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajósāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3^c, etāṁ pība hariva sthātar ugra: 1.33.5^a, prā yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
āmatrebhir rjīṣīṇam indraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrabhir indraṁ vāvrdhur vy ānaçuh.

6.43.1^c—4^c, ayāṁ sá sóma indra te sutāḥ pība.

6.44.1^{cd}—3^{cd}, sómaḥ sutāḥ sá indra té 'sti svadhāpate mádaḥ.

6.44.5^b, pátīm turáśya rádhasaḥ: 5.86.4^b, pátī turáśya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yāṁ vardháyantí girāḥ pátīm turáśya rádhasaḥ,
tām in nv áśya ródasī deví çūṣmaṁ saparyataḥ.

cf. 5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádhā te ápratiṣkutaṁ deví çūṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi: 1.110.9^a, vñjebhir no vñjasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

indra túbhyam in maghavanu abhūma vayāṁ dātré harivo má vi venāḥ,
nákīr āpír dadṛçe martyatrá kīm āṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Nāudhasa ; to Indra)

kīm āṅgá radhracódanaḥ suvánasyāvitéd asi,
kuvít sv indra naḥ çákāḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Bakshesh', for the same reason, in 6.64.1, *ābhūd u yāvī dakṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *cōdiya rādho grṇatē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turīśya rādhasaḥ* in 6.44.5; *Indrāgnī, pātī turīśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *cōdiya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya stho yājamānasya cōdāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *So* *īṣo* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6; 60.15; 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvanā yājamānasya cōditā
āyajvanāḥ sāksi vīcvasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇī*, *agraddhā*, *āprṇat*, *ayajñā*, *āyajyu*, *āditsant*, *urāvan*, *kṛcā*, *ādācūri*, *āyajvan*, *āsuvant*, *kavāri*, *ādācvas*, *āsuṣvi*, &c., not to speak of *ādevayū*, *ādevayant*, *anindrā*, &c. Note particularly the revāṇ *ādācūriḥ* who neglects to be liberal (*pramamārṣa maghātaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya cōdāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (*id*) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryāṇām āsi radhrāśya cōditā,
indra stotṛṇām avitā dviṣo naḥ pāhy ānhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.

yó radhrísya coditá yaḥ kṛṣáya yó brahmāno nādhmānasya kīrēḥ,
yuktāgrāvno yó 'vitā suḡiprah sūtāsomasya sá janāsa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛṣá is the opposite of radhrá, and identical with áditsan pañih, in 6.53.3, revāñ ádāguriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yáyā radhrám páryatháty áñho yáyā nidó muñcátha vanditāram, arváci sá maruto yá va útiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, úd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tám áñhasaḥ pīparo dācṣvāsum, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritāgrāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tirāç cid áñhaḥ supáthā nayanti in 7.60.6. It seems to me that the dācṣvān and the grān in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrám páryatháty áñho
yáyā nidó muñcátha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá-passage in the Veda which does not gain by this interpretation of the radhrá; but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du R̥g-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīṣ ṭa indra niṣṣídho jáneṣu: 3.51.5^a, pūrvír asya niṣṣídho mártyeṣu.

6.44.14^{b+d} (Çanyu Bārhaspatya; to Indra)

asýá máde purí vārpāñsi vidvāñ indro vṛtrāny apratí jaghāna,
tám u prá hoṣi mádhumantam asmāi sómañ vírāya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Maitravaruni; to Indra)

yujé rátham gavéṣaṇam háribhyām úpa bráhmāni jujuṣāṇam asthuḥ.
ví bādhiṣṭa syá ródaṣi mahitvéndro vṛtrāny apratí jaghanván.

8.32.24^b (Medhatithi Kāṇva; to Indra)

ádhvaryav á tú hí giñcá sómañ vírāya çipriṇe,
bhārā sūtāsya pitáye.

¹ kṛṣá 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hánta vṛtrám vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhrd (10.28.7^c, vādhrm) vṛtrám, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhah: 2.33.2^e, vy āsmād dvēṣo vitarām vy ānhah.

[6.44.17^a, enā mandanō jahī cūra cātrūn: 10.112.1^c, hārṣasva hāntave cūra cātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam māhi (1.102.4^c, indra) vārivaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasya jeśē.

6.44.19^a, ā tvā hārāyo vṛṣaṇo yujānāḥ: 3.43.6^a, ā tvā bṛhānto hārāyo yujānāḥ.

[6.44.20^b, ghṛtapruṣo nōrmāyo mādantaḥ: 10.68.1^c, giribhrājo nōrmāyo, &c.]

6.44.21^b (Çamyu Bārhaspatya; to Indra)

vṛṣāsi divō vṛṣabhāḥ prthivṛā vṛṣā sindhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruni; to Vaiçvānara)

prṣṭō divi dhāy agniḥ prthivyām, netā sindhūnām vṛṣabhā stīyānām,

1.98.2^a

sā mānuṣīr abhī viço vī bhāti vaiçvānarō vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3^{ab} (Çamyu Bārhaspatya; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
nāsyā kṣiyanta utāyāḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūse vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvāsya harivaḥ,
vāsvo virāsyāpṛco yā nū sādhanā no dhīyo nābhantām anyakē same.]

refrain, 8.39.1^b ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, cīprin vājānām pate.]

6.45.10^c (Çaṁyu Bārhaspatya ; to Indra)
tām u tvā satya somapā [indra vājānām pate,]
āhūmahī çravyāvāḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiyaçva ; to Indra)
tām vo vājānām pātīm āhūmahī çravyāvāḥ,
āprāyubhir yajñēbhir vāvṛdhēnyam.

Of. the pāda, juhūmāsi çravyāvāḥ, 8.52(Vāl.4).4^a, under 1.4.1.

6.45.17^c (Çaṁyu Bārhaspatya ; to Indra)
yó gr̥natām id āsithāpīr utī çivāḥ sākḥā,
sā tvām na indra mṛṇaya.

8.80.2^c (Ekadyu Nāudhasa ; to Indra)
yó naḥ çāçvat purāvīthāmṛdhro vūjasātaye,
sā tvām na indra mṛṇaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṇaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí víçvāni pāṛthivā : 6.16.20^a, sá hí víçvāti pāṛthivā.]

[6.45.22^b, puruhūtīya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çaṁyu Bārhaspatya ; to Indra)
[imā u tvā çatakrato,] bhī prā ṇonuvur girāḥ,
indra vatsām ná mātārah. cf. 6.45.25^a

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)
ā tvā gīro rathīr ivāsthuh sūtēsu girvaṇaḥ,
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Of. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenāvāḥ, 9.13.7^b, and vatsām gāvo ná dhenāvāḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çaṁyu Bārhaspatya ; to Indra)
imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvāḥ.

9.12.2^b (Devala Kaçyapa ; to Soma Pavamāna)
abhī viprā anūṣata gāvo vatsām ná mātārah,
[indram sōmasya pitāye.]

cf. 1.16.3^c

Of. 9.100.7^c, vatsām jātīm ná dhenāvāḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmaṁ puruṣām.

6.45.30^b (Çaṁyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmān rāyé mahé hinu.

8.5.18^b (Brahmatithi Kāva; to Aṇvins)
asmākam adyá vām ayám stómo váhiṣṭho ántamaḥ,
yuvábhyaṁ bhūtv aṇvinā.

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvábhyaṁ bhūtv aṇvinā.' He does not notice that this páda also is repeated in 8.26.16: váhiṣṭho vām hávānām stómo dūtó huvan nari, yuvábhyaṁ bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18; that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third páda of 8.26.16.—Cf. 8.1.3^c, asmākam bráhmēdām bhūtu te.

6.45.32^c (Çaṁyu Bārhaspatya; to Bṛbu Takṣan)
yásya vāyóṛ iva dravád bhadrá rātiḥ sahasrīṇī,
sadyó dānāya mánhate.

10.62.8^d (Nābhānediṣṭha Mānava; Sāvarnar dānastutiḥ)
prá nūnām jāyatām ayám mānus tókmeva rohātu,
yáḥ sahásraṁ çatāṇvaṁ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çaṁyu Bārhaspatya; to Bṛbu Takṣan)
tát sú no víḥve aryá á sádā gṛṇanti kārávaḥ,
bṛbūm sahasradātamaṁ sūrīm sahasrasātamaṁ.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tát sú no víḥve aryá á sádā gṛṇanti kārávaḥ,
marútaḥ sómapiṭaye.

1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schonkt'. This differs, *to celo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Bṛbu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *grānti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yāḥ satrābhā vicarṣaṇir indraṁ tām hūmahe vayām,
sāhasramuṣka tūvinṛṇṇa sātṛpate bhāva samātsu no vṛdhé.] cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no datā vásunām indraṁ tām hūmahe vayām,
vidmā hy āsya sumatiṁ návīyasmi gámema gómati vrajé.] 8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣaṇi* see my remark under 2.5.4.

[6.46.3^d, bhāva samātsu no vṛdhé: 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛsú no vṛdhé.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bādhase jānān vṛṣabhéva manyúnā ghr̥ṣáu mīhā r̥c̥ṣama,
asmākaṁ bodhy avitā mahādhané tanúṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nūdasva maghavann amitrān suvédā no vásu kṛdhi,] 6.48.15^e
asmākaṁ bodhy avitā mahādhané bhāva vṛdhāḥ sākhnām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra nāhuṣiṣv ān ōjo nṛṇām ca kṛṣṭisu,
yád vā páñca kṣitínām dyumnām ā bhara,] satrá víc̥vāni páuṣyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

utá tyád āc̥vāvyān,] yád indra nāhuṣiṣv ā,
āgre vikṣu pradīdayat. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, yád vā páñca kṣitínām dyumnām ā bhara: 5.35.2^c, yád vā páñca kṣitínām.

[6.46.9^c, chardir yacha maghávadbhyaç ca máhyaṁ ca: 9.32.6^b, maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence *maghávāno vayāḥ* ca, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā naḥ puraetēva paçya prā no naya pratarāṁ vāsyō ácha,
bhāvā supārō atiparayō no bhāvā sūnitir utā vāmānitiḥ.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadrāçoce 'pūpāṁ deva ghṛtāvantaṁ agne,
prā tāṁ naya pratarāṁ vāsyō áchābhi sumnāṁ devābhaktaṁ yaviṣṭha.
8.71.6^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvāṁ rayīm puruvīram āgne dāçūse mātāya,
prā no naya vāsyō ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kakṣivata ; to Indra)

indraḥ sutrāmā svāvāṁ ávobhiḥ ₁sumṛṇīkō bhavatu viçvāvedāḥ,
bādhataṁ dvēṣō ábhayaṁ kṛṇotu ₁suvíryasya pátayaḥ syāma,
† 4.1.20^d
† 4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmāṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ: 4.1.20^d, sumṛṇīkō bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d; 4.51.10^d; 9.89.7^d; 95.5^d, suvíryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab}: 3.1.21^{cd}; 59.4^{cd}, tāsya vayāṁ sumatāu yajñīyasyāpi
bhadré sāumanasē syāma; 10.14.6^{cd}, téṣāṁ vayāṁ sumatāu yajñī-
yānāṁ āpi bhadré sāumanasē syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kakṣivata ; to Indra)

tāsya vayāṁ sumatāu yajñīyasyāpi bhadré sāumanasē syāma,
sā sutrāmā svāvāṁ indro asmē ārāc cid dvēṣaḥ sanutār yuyotu.
7.58.6^c (Vasiṣṭha ; to Maruts)
prā sá vāci suṣṭutir maghónām idāṁ sūktāṁ marūto juṣanta,
ārāc cid dvēṣō vṛṣaṇo yuyota ₁yūyāṁ pāta svastibhiḥ sādā naḥ.
† refrain, 7.1.20^d ff.

10.77.6^d (Syūmarāçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parakád yuyāṁ mahāḥ samivāraṇasya vāsyaḥ,
vidānāso vasavo rādhyasyārāc cid dvēṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, b̥haspate prā cikitsā gáviṣṭāu : 1.91.23^d, ubhāyebhyaḥ prā, &c.]

[6.47.28^d, déva ratha prāti havyā gr̥bhāya : 1.91.4^d, rájan soma prāti, &c.]

[6.48.1^c, prā-pra vayām am̐taṁ jātāvedasam : 8.74.5^a, am̐taṁ jātāvedasam.]

6.48.3^c (Çaṁyu Bārhaspatya ; to Agni)

vīṣā hy agne ajāro mahān víbhāsy arcīṣā,
ājasreṇa ḡociṣā ḡoḡucac chuce sudtībhiḥ sū dīdīhi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tāva tridhātu prthivī utā dyāur váiḡvānara vratām agne sacanta,
tvām bhāsā ródasi ā tatanthājasreṇa ḡociṣā ḡoḡucānaḥ.

6.48.6^c (Çaṁyu Bārhaspatya ; to Agni)

ā yāḥ paprāu bhānūnā ródasi ubhé dhuména dhāvate divi,
tirās támo dadṛḡe ūrmyāsv ā ḡyāvāsv aruṣó vīṣā ḡyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā sukrátur yó ví dúrah papīnām punāno arkām purubhójasam naḥ,
hótā mandró viḡtām dāmūnās tirās támo dadṛḡe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çaṁyu Bārhaspatya ; to Agni)

vīḡvāsām gr̥hāpatir viḡtām āsi tvām agne mánusiṇām,
ḡatām pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāram ḡatām himā stotībhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dádaty āḡvyā maghā kúmena ḡrávaso mahāḥ,
tān āñhasaḥ pipṛhi partībhiḥ tvām ḡatām pūrbhír yaviṣṭhya.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15^c (Çaṁyu Bārhaspatya ; to Maruts, or Līṅgoktadevataḥ)

tveśām ḡárdho ná mūrutaṁ tuviṣvāny anarvānaṁ pūṣānaṁ sām yāthā ḡatā,
sām sahasrā kāriṣac carṣaṇībhya āñ āvir ḡulhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā nudasva maghavann amitrān suvédā no vāsū kṛdhi,
asmákam bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çaṁyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava ḡānsiṣām nū te apikarnā āḡhr̥ṇe,
āḡhā aryo ārátayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvéśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (R̥jivān Bhāradvāja ; to Viṣve Devāḥ)
 stuṣé jānaṁ suvratāṁ nāvyaśibhir gīrbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā cṛuvantu suksatrāso vāruṇo mitrō agnīḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhiṣu priyēṣu,
 tā ā gamantu tā ihā cṛuvantu ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hi cṛésthavaracasas tā u nas tirō viçvāni duritā nāyanti,
 suksatrāso vāruṇo mitrō agnīr ṛtādhitayo vakmarājasatyāḥ.

For cṛuvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno vāruṇo mitrō agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā bṛhatī manīṣū : 3.33.5^c, prāsindhūm āchā bṛhatī manīṣū.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyāi vartīr yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā virāya prā tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.13^a, yó rájáñsi vimamé párthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyū (15^c, gnā) hutāso vāsavó 'dhr̥ṣṭāḥ ;

6.50.7^d (R̥jivān Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣīr āmr̥ktaṁ dhāta tokāya tānayāya çām yōḥ,
 yūyām hí ṣṭhā bhīṣājo mātṛtamā viçvasya sthātūr jágato jānitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 esā syā mitrāvaruṇā nṛcākṣā ubhé úd eti sūryo abhi jmán,
 viçvasya sthātūr jágataç ca gopā ṛjū mārteṣu vṛjinā ca paçyan.]

4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā içire bhūvanasya prācetaso viçvasya sthātūr jágataç ca mātavah,
 té nah kṛtād ākṛtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, ā no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, cañi no devāḥ, &c.]

6.50.8^d, vyūṛṇutē daçūṣe vāryāṇi : 5.80.6^e, vyūṛṇvatī daçūṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.53.8^a, āchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^e (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devēbhir jānibhiḥ sajōṣā dyāur devēbhiḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā bhāddivā çṛṇotu nas tvāṣṭā devēbhir jānibhiḥ pitā vācaḥ,
ṛbhukṣā vājo rāthaspātir bhāgo raṇvāḥ çānsaḥ çaçamānāsyā pātu naḥ.

6.50.15^b (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpato māma tāsya dhīrbhir bharādvājā abhy ārcanty arkāiḥ,
ḡnā hutāso vāsavo 'dhrṣṭā viçve stutāso bhūta yajatrāḥ.

§ 6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruni ; to Indra)

evéd indrañ vīṣṇaṁ vājrabāhuṁ vāsīṣṭhāso abhy ārcanty arkāiḥ,
ḡsā na stutó vīravad dhātu gómad ḡyūyāñ pāta svastībhiḥ sādā naḥ.

§ c : 1.190.8^e ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, daçagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, ṛjū mārteṣu vṛjinā ca pāçyan.

6.51.5^c (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitāḥ pṛthivi mātā ādhrug āgne bhrātā vasavo mṛlātā naḥ,
vīçva ādityā adite sajōṣā asmābhyāñ çārma bahulāñ vī yanta.

§ 5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā platēḥ sūnūr avīṛḍhad vo vīçva ādityā adite manīṣṭ,
īçānāso nāro āmartyenāstavi jāno divyó gāyena.

6.51.5^d, asmābhyāñ çārma bahulāñ vī yanta : 5.55.9^b, asmābhyāñ çārma bahulāñ vī yantana.

6.51.7^{ab} (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyākṛtañ bhujema mā tát karma vasavo yāc cāyadhve,
viçvasya hí kṣāyatha viçvadevāḥ svayāñ ripūs tanvañ rīriṣiṣṭa.

7.52.20^d (Vasiṣṭha ; to Ādityas)

mitrás tán no vāruṇo māmahanta çārma tokāya tánayāya gopāḥ,
mā vo bhujemānyājātam éno mā tát karma vasavo yāc cāyadhve.

[6.51.8^b, nāmo dādihāra pṛthivīm utā dyām : 3.59.1^b, mitrō dādihāra, &c.]

6.51.10^c: 6.49.1^d, suksatraso vāruṇo mitrō agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyām hi śthā sudānavah.

6.51.15^b (Rjiçvan Bhāradvāja; to Viçve Devāḥ, here Maruts)
yūyām hi śthā sudānava, indrajyeṣṭhā abhidvavaḥ,
kārtā no ādhvann ā sugām gopā amā.

ॐ 1.15.2^c

8.83.9^b (Kusidin Kāva; to Viçve Devāḥ, here Maruts)
yūyām hi śthā sudānava, indrajyeṣṭhā abhidvavaḥ,
adhā cid va utā bruve.

ॐ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (Rjiçvan Bhāradvāja; to Viçve Devāḥ)
āpi pānthām aganmahi svastigām anehāsam,
yéna viçvāḥ pāri dvīṣo vṛṇākti vindāte vāsu.

8.69.16^c (Priyamedha Aṅgīrasa; Rkṣāçvamedhayor dānastutīḥ)
ā tū suçipra dāmpate rātham tiṣṭhā hiranyāyam,
ādha dyukṣām sacevahi sahārapādām aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, Études sur le Lexique, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpusīm hetīm asya.

6.52.5^b: 10.59.4^b, paçyema nū sūryam uccārantam; 4.25.4^b, jyók paçyāt sūryam
uccārantam; 7.104.24^d, mā te dṛçan sūryam uccārantam; 10.59.6^c,
jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam: 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām: 5.4.8^a, asmākam agne adhvarām juṣasva;
7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (Rjiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)
imām no agne adhvarām, hótā vayunaço yaja,
cikitvān dāivyaṁ jānam.

ॐ 5.4.8^a

8.44.9^c (Vitrpa Aṅgīrasa; to Agni)
samidhānā u santya çukraçoca ihā vaha,
cikitvān dāivyaṁ jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥ijēvan Bhāradvāja; to Viçve Devāh)

viçve devāḥ ṣṇutēmān hāvaṃ me yé antārikṣe yā ūpa dyāvi śthā,
yé agnījīhvā utā vā yājatrā āsādyāsmīn barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indravaruṇā mādhumattamasya ṽṛṣṇaḥ sōmasya ṽṣaṇā ṽṣethām,
cf. 1.108.3^b

idān vām āndhaḥ pāriṣiktam asmé āsādyāsmīn barhiṣi mādayethām.

10.17.8^c (Devagrivas Yāmāyana; to Sarasvatī)

sārasvatī yā sarātham yayātha svadhābhir devī pitṛbhir mādanti,
āsādyāsmīn barhiṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facillior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgnīparjanyaṽ āvataṃ dhīyaṃ me: 2.40.5^c, sōmāpūṣaṇṽ āvataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhāné agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇīnām) hīdayā kave.

6.53.5^c–7^c, āthem asmābhyāṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirā kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utā no goṣāṇīm dhīyaṃ aṇvasām vājasām utā,
ṽnṛvāt kṛṇuhi vitāye.

cf. 1.13.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy aṇvasā vājasā utā,
ātma yajñāsya pūrvyāh.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)
pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibatām somyām mādhu.]

6.60.15^d

Cf. yājamānāya sunvatē, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)
ṛṇvāntām pūṣaṇaṁ vayām uryam ānaṣṭavedasam,
iṇānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmātaraṁ vayām iṇānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānasaḥ.

8.46.6^c (Vāça Açvya ; to Indra)
tām indraṁ dānam imahe çavasānām ābhīrvam,
iṇānaṁ rāyā imahe.

8.53(Vāl.5).1^d (Medhya Kāva ; to Indra)
upamāṁ tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamāṁ maghavann indra govīdam iṇānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)
utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso māde,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīpā : 5.45.4^b, indrā nv agnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)
indrāgni ā hi tanvaté nāro dhānvāni bāhvoh,
mā no asmīn mahādhané párā varktaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmīn mahādhané párā varg bhārabhṛd yathā,
samvārgaṁ sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI. vii. 340): *nirviṇṇakāmabhogebhyo bhārebhya iva bhārikāḥ*.

6.59.8^b: 6.48.16^c, *aghā aryó āratayaḥ*.

6.59.9^d: 1.79.9^b, *rayīm viçvāyupoṣaṣam*.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhir ā gatam [asyā sómasya pitāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvāṇsa Kāṇva; to Açvins)

[divāç cid rocanād ādhy] ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhibhir vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayām stómebhir havanaçrutām,

arkāir abhī prā ñonumaḥ sām ójase.

6.59.10^d: 1.22.1^c; 23.2^e; 4.49.5^e; 5.71.3^e; 8.76.6^e; 94.10^c—12^c, *asyā sómasya pitāye*.

6.60.5^b: 5.86.4^b, *indrāgni havāmahe*.

6.60.5^c: 1.17.1^c, *tā no mṛlāta idṛçe*; 4.57.1^d, *sā no mṛlātidṛçe*.

6.60.7^b: 1.11.8^b, *abhī stómā anūsata*.

6.60.8^{ab}: 4.47.4^{ab}, *yā vām sánti puruspáho niyúto dāçuse narā*.

6.60.9^b: 1.16.5^b; 2.1.4^b, *úpedām sávanam sutām*.

6.60.9^c: 8.38.7^c—9^c, *indrāgni sómapiṭaye*.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gāvyebhir áçvyāir vasavyāir úpa gachatam,

sákhayāu devāu sakhýāya çambhúv, endrāgni tā havāmahe.

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir áçvyāiḥ sahásrāir úpa gachatam,

[anti śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c—18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from *vasavyāir* to *sahásrāir* strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gāvyebhir áçvyāiḥ sahásrebhir áti khyatam,

anti śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pádas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^e; 8.1^d; 35.22^b, pibataṁ somyāṁ mādhu; 8.24.13^b, pibāti somyāṁ mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bṛhaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājinvatī.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)
utá syá naḥ sárasvatī ghorá hīranyavartanī,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)
utá syá naḥ sárasvatī juṣāṇópa ḡavat subhāgā yajñē asmīn,
mitājñubhir namasyāir iyāná rāyā yujā cid úttarā sákhībhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sū no víçvā áti dvīṣaḥ: 5.25.9^c, sá no víçvā áti dvīṣaḥ.

[6.61.11^{ab}, āpaprūṣi pāṛthivāny urú rájo antárikṣam: 1.81.5^a, ā paprāu pāṛthivān
rájaḥ.]

6.63.2^d, ná yát páro nāntaras tuturyát: 2.41.8^a, ná yát páro nāntaraḥ.

[6.63.4^b, prá rātir eti jurnīni ḡhṛtāci: 4.6.3^a, yatá sujurnī rātīni ḡhṛtāci.]

Of. under 3.19.2.

6.63.7^b, abhī práyo nāsatyā vahantu: 1.118.4^d, abhī práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṇvins)
á vām váyó 'çvāso váhiṣṭhā, abhī práyo nāsatyā vahantu, 1.118.4^d
prá vām rátho mánojavā asarjīṣāḥ prkṣá iṣidho ānu pūrvāḥ.

7.68.3^a (Vasiṣṭha; to Aṇvins)
prá vām rátho mánojavā iyarti tiró rájānsy aṇvinā çatótīḥ,
asmábhyam sūryāvastu iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakfe çukráṁ duduhe pṛṇir údhaḥ: 4.3.10^d, víṣā çukráṁ duduhe
pṛṇir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhane.

[6.66.8^b, māruto yām ávatha vājasātāu : 10.35.14^a; 63.14^a, yām devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yām apśú : 6.25.4^c, toké vā gōṣu tánaye yád apśú.

6.66.11^b rudrásya sūnūm havásū vivāse : 1.64.12^b . . . havásū ḡṇimasi.

[6.67.10^a, ví yád vācam kistáso bhárante : 7.72.4^b, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2^b, ḡrūrāṇāṁ cāviṣṭhā tū hí bhūtām : 7.93.2^a, tū sūnasí cāvasānā hí bhūtām.]

[6.68.4^d : dyáuṣ ca pṛthivi bhūtām urvī : 10.93.1^a, máhi dyāvāpṛthivi bhūtām urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantaṁ puruḡṣum : 4.34.10^b, rayīm dhatthā, &c. ; 7.84.4^b, rayīm dhattaṁ, &c. ; 4.49.4^b, rayīm dhattaṁ cātāgvīnam ; 1.159.5^d, rayīm dhattaṁ vāsumantaṁ cātāgvīnam.

6.68.8^c, itthā ḡṇānto mahínasya cārdhaḥ : 6.33.5^c, itthā ḡṇānto mahínasya cārman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nū na indrāvaruṇa ḡṇānā pṛñktāṁ rayīm sāuḡravasūya devā,
[itthā ḡṇānto mahínasya cārdho] 'pó ná nāvā duritā tarema.

6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tā bhūripācāv ānṛtasya sētu duratyétu ripāve mártvāya,
ṛtāsyā mitrāvaruṇā pathā vām apó ná nāvā duritā tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣṇā vīṣethām.

6.68.11^d, āśadyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, ūpa bráhmāṇi ḡṇutaṁ gíro (7^d, hávaṁ) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivīyau)

yó vām ṛjāve krāmaṇāya rodasi mártō dadāḡa dhiṣaṇe sá sādhati,
prá prajābhīr jāyate dhármaṇas pári yuvóḥ siktā vīśurupāni sāvratā.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyam tirate vi mahīr iṣo yó vo várāya dáçati, 7.59.2^{cd}

prā prajābhīr jāyate dhármanas páry áriṣṭaḥ sárva edhate, 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sā mártō viçva edhate, prā prajābhīr jāyate dhármanas pári, 1.41.2^c

yām adityāso náyathā sunítābhīr āti viçvāni duritā svastāye.

Cf. under 1.41.2.—For dhīṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u syā devāḥ savitā hiranyāyā : 2.38.1^a, úd u syā devāḥ savitā sāvāya ;

6.71.4^a, úd u syā devāḥ savitā dāmūnāḥ ; 7.38.1^a, úd u syā devāḥ savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhīḥ savitāḥ pāyūbhiṣ tvām çivēbhīr adyā pári pāhi no gāyam,
hīranyajihvaḥ suvitāya nāvyaṣe rákṣā mákir no aghāçaṇsa içata.

6.75.10^d (Pāyū Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇāsaḥ pitaraḥ sómyasaḥ çivē no dyāvapṛthivī anehāsā,
puṣṭā naḥ pātu duritād ṛtāvṛdho rákṣā mákir no aghāçaṇsa içata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u syā devāḥ savitā dāmūnāḥ : 2.38.1^a, úd u syā devāḥ savitā sāvāya ;

6.71.1^a, úd u syā devāḥ savitā hiranyāyā ; 7.38.1^a, úd u syā devāḥ savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uṣāsam út sūryam nayatho jyótiṣā sahā,
úpa dyām skambhāthu skāmbhanenāpṛathatam pṛthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasām stutih)

yā ṛtēna sūryam āroḥayan divy āpṛathayan pṛthivīm mātāraṁ ví,
suprajāstvām aṅgirasō vo astu prāti gr̥bhñita mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvām aṅgirasō vo astu. Even so the repeated pāda, āpṛathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, indrāsomaṁ pakvām āmāsv antāḥ : 2.40.2^o, abhyām indraḥ pakvām āmāsv antāḥ.]

6.72.5^b, apatyasācam grūtyam rarāthe : 1.117.23^d, apatyasācam grūtyam rarātham.

6.73.1^d (Bharadvāja ; to Bṛhaspati)

yō adribhīt prathamajū rāivā bṛhaspātir āngirasō havīṣmān,
dvibārhaṁ prāgharṁasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prā ketūnā bṛhatā yāty agnir ā ródasī vṛṣabhó roravīti,
divāç cid antān upamān úd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^o ; 7.101.1^d.

6.74.1^c : 5.1.5^c, dāme-dame saptā rātnā dādhānā (5.1.5^c, dādhānā).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryān prā vām iṣṭāyó 'ram açnuvantu,
[dāme-dame saptā rātnā dādhānā] çām no bhūtam dvipāde çām cātuṣpade.
5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstospati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Suryā Sāvitrī ; to Suryā)

ā naḥ prajām janayatu prajāpatir ājarasīya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçūbhyah sumānāḥ suvārcāḥ,
virasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nāirṛta ; Kapotopahataū prāyaçcittam)

dévāḥ kapóta iṣitó yād ichān dutó nīrṛtya idām ājagūma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tīm çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, aré badhethām nīrṛtīm parācāḥ : 1.24.9^c, bādhasva dūrē nīrṛtīm, &c.

6.74.2^d : 6.1.12^d, asmé bhadrá sāuçravasāni santu.

[6.74.4^e, prá no muñcatam várūṇasya páçāt : 10.85.24^a, prá tvā muñcāmi várūṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghāṇsa 1çata.

6.75.12^d (Pāyū Bhāradvāja ; to Arrows)

ijite pári vṛndhi nó 'çmā bhavatu nas tanúḥ,
sómo ádhi bravitu nó 'ditih çárma yachatu.

6.75.17^d (Pāyū Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ sampátanti kumārā viçikhā iva,
tátra no bráhmaṇas pátir áditih çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Áptya ; to Ádityas)

áditir na uruṣyatv áditih çárma yachatu,

mātā mitráśya reváto 1'ryamno várūṇasya cāneháso va útáyaḥ suútáyo va
útáyaḥ.]

6.75.12^d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhi no agne rakṣāso ājuṣṭat pāhi dhūrtér āraruṣo aghāyōḥ; 1.36.15^{ab},
pāhi no agne rakṣāsaḥ pāhi dhūrtér āravpaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Maitrāvaruṇi; to Agni)
nū me brāhmāṇy agna ūc chaçādhi tvām deva maghāvadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa ā te yūyām pāta svastibhiḥ sādā naḥ.]
refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyām pāta svastibhiḥ
sādā naḥ.

[7.2.4^b, prā vṛñjate nāmasā barhīr agnāu: 6.11.5^a, vṛñjé ha yān nāmasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāiḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa devāiḥ
sarátham sā barhiṣi; 10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ād asya vāto ānu vāti çociḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócase upáké: 4.10.5^c, çriyé rukmó ná rocata upáké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucētasāṃ vatema,

vīcā stotībhya grṇatē ca santu yūyām pāta svastībhīḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha; to Mitra and Varuṇa)

imē mitrō varuṇo dūlābhāso 'cetāsāṃ cic citayanti dāksāṃ,

āpi krātuṃ sucētasāṃ vātantaś tirāç cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Maitravaruṇi; to Agni)

sā gītso agniś tārūṇaḥ cid astu yāto yāviṣṭho ājaniṣṭa mātūḥ,

sām yō vānā yuvāte çūcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yō vānā yuvāte bhāsmanā datā,

abhipramūrā juhvā svadhvarā inō nā prōthamāno yāvase vīṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çūcidan to çūcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi; to Agni)

ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto nī dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvē sumānasāḥ syāma.

10.45.7^b (Vatsapri Bhālandana; to Agni)

uçik pāvako aratīḥ sumedhā mārteṣv agnir amṛto nī dhāyi,

īyarti dhūmām aruṣām bhāribhrad uc chukrēṇa çociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pada from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nītyasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucētasāṃ vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, prṣṭó diví dháyy agníḥ prthivyaṁ: 1.98.2^a, prṣṭó diví prṣṭó agníḥ prthivyaṁ.

7.5.2^b, netá sindhunāṁ vṛṣabhá stīyānāṁ: 6.44.21^b, vṛṣā sindhunāṁ, &c.

7.5.4^d, ájasreṇa ṣocīṣā ṣóṣucānaḥ: 6.48.3^c, ájasreṇa ṣocīṣā ṣóṣucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

yó apācīne tāmasi mādantiḥ práciḥ cakāra nītamāḥ ṣacībhiḥ,
tām iṣānaḥ vásvo agníḥ gr̥ṇīṣe 'nānataṁ damáyantaṁ pṛtanyūn.

10.74.5^b (Gauriviti Ṣaktya; to Indra)

ṣácīva indram ávase kṛṇudhvam ánānataṁ damáyantaṁ pṛtanyūn,
ṛbhuksānaḥ maghávānaḥ suvr̥ktiṁ, bhártā yó vājraṁ náryaṁ puruksūḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣácīvant, also Grassmann in his Translation, ii. 360, 915, read ṣácī va for ṣácīva in 10.74.5^a. Cf. 10.104.3, dhībhir̥ víçvābhiḥ ṣácīyā gr̥ṇānāḥ, and 8.96.13, ávat tām indraḥ ṣácīyā. Yet I do not regard the correction as certain, because the instrumental of ṣácī in the RV. is always ṣácīyā, and it would be a curious accident that the solitary form ṣácī should happen to be followed by vas, so as to produce the confusing effect ṣácīvas. We should expect ṣácīvantam indram for ṣácīva indram, and possibly that is precisely what ṣácīva indram stands for, ṣácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣácīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnir̥ mandró mádhuvacā p̥tāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agna imahe vásiṣṭhā iṣānāṁ sūno sahaso vásūnām,
iṣāṁ stotṛbhyo maghávadbhya ānaḍ ṛyūyāṁ pāta svastībhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yát stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tīrás tāmo dadṛṣe rāmyānām: 6.48.6^c, . . . dadṛṣa ūrmyasv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandráṁ hótāram uçijo yáviṣṭham agníḥ víḥa ṛlate adhvaréṣu,
ṣá hi kṣápāvāḥ ábhavad rayīmāṁ, ástandro dutó yajáthaya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhalandana; to Agni)

mandráṁ hótāram uçijo námobhiḥ práñcaṁ yajñāṁ netāram adh-
varānām,

viçám akr̥ṇvann aratīm pávakām havyavāhaṁ dádhatō mánuṣeṣu.

7.10.5^c, sá hi kṣapāvān ābhavad rayīnām : 1.70.5^a, sá hi kṣapāvān agnī rayīnām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarasya praketo ná ite tvād amṛtā mādayante,
ā viṣvebhīḥ sarāthaṁ yahi devāir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiṣvāmitra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ, sómasya yāhi pītāye sutāsya, 1.3.6^b
indra tvā yajñāḥ kṣamamānam ānaḍ dācāvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketūr adhvarīnām.

[7.11.2^{ab}, tvām ilāte ajirām dūtyāya havīṣmantāḥ sādām in mānuṣāsah : 10.70.3^{ab},
çaçvattamām ilāte dūtyāya havīṣmanto manusyāso agnīm.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir iche brható adhvarasyāgnir viṣvasya havīṣah kṛtāsya,
krātum hy āsa vásavo juṣāntāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kir u sá yamāsya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsi-māsy āthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b : 6.12.4^b, agnī ṣṭave dáma ā jatāvedah.

7.13.2^b : 3.6.2^a, ā ródasi aprṇā jāyamānaḥ : 4.18.5^d ; 10.45.6^b, ā ródasi aprṇā
jāyamānaḥ.

7.14.1^a : 3.10.3^b, samidhā jatāvedase.

7.14.2^a, vayām te agne samidhā vidhema : 4.4.15^a, ayā te agne samidhā vidhema ;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva havīṣā bhadrācoce ; 5.4.7^b, vayām havyāiḥ pāvaka bhadrācoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

ā no devēbhīr ūpa devāhūtim āgne yāhi vāṣaṭkṛtīm juṣānāḥ,
tūbhyaṁ devāya dācataḥ syāma, yūyām pāta svastibhīḥ sādā naḥ.]

refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dācataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2^a : 9.101.9^c, yāḥ pāñca carṣaṇīr abhī ; 5.86.2^c, yā pāñca carṣaṇīr abhī.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yuvā.

7.15.6^c, yajīṣṭho havyavāhanaḥ: 1.36.10^b; 1.44.5^d, yajīṣṭhaṁ havyavāhana;
8.19.21^c, yajīṣṭhaṁ havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāc ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūḥ.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnibhiḥ syāma sūno sahasa ūjām pate,
suvīras tvām asmayūḥ.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi selhati.

7.15.10^c, ōcīḥ pāvakā īḍyaḥ: 2.7.4^a, ōcīḥ pāvakó vāndyaḥ.

7.15.11^b: 1.79.4^b, īcānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro dāha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahasṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüte, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōśāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghayatāḥ.

7.16.1^b (Vasīṣṭha Maitravaruni; to Agni)
 enā vo agnīm nāmasorjō nāpātam ā huve,
 priyām cētiṣṭham aratīm svadhvarām, viçvasya dūtām amṛtam. ॐ 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa; to Agni)
 ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,
 asmīn yajñē svadhvarē.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
 ny òire.

7.16.3^a (Vasīṣṭha Maitravaruni; to Agni)
 úd asya çocīr asthād ājuhvanasya mīlhūsaḥ,
 úd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vaiyaçva; to Agni)
 úd asya çocīr asthād didiyūso vy ājāram,
 tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivasṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vasṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akr̥p̥vata.

7.16.12^c, dādhati rātnaṁ vidhatē suvīryam : 4.12.3^c, dādhati rātnaṁ vidhatē
 yāviṣṭhaḥ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kṛ̥nuhi jātavedaḥ; 6.10.1^d; 7.17.4^a, svadhvarā karati
 jātavedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yē āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā bṛhatāḥ çāmbaram bhet : 1.54.4^b, āva tmānā dhṛṣatā çāmba-
 ram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
 vīdham.

[7.19.4^b, bhūrīṇi vṛtrā haryaṇva haṁsi : 7.22.2^b, yēna vṛtrāṇi haryaṇva haṁsi.]

7.19.4^d, āsvāpayo dabhītaye suhāntu : 4.30.21^a, āsvāpayad dabhītaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇānsyaṁ kariṣyaṁ.

7.20.3^a, yudhmō anarvā khajakṛt samādvā : 6.18.2^a, sā yudhmāḥ sātva khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yudhmō anarvā khajakṛt samādvā, cūrah satrasād janūsem āsalhaḥ, 6.18.2^a
vy āsa indrah pṛtanāḥ svōjā ādhā viṇvaṁ caturyāntaṁ jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svōjā āsmā yatante sakhyāya pūrvīḥ,
ā smā rāthaṁ nā pṛtanāsu tiṣṭha yām bhadrāyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^a, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schilachten'. Grassmann, ad 7.20.3^a, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah; note the common compound pṛtanāśūḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svōjāḥ is to be taken pregnant in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sā na indra tvāyatāyā iṣe dhās tmānā ca yē maghāvāno junānti,
vāsvī śu te jaritrē astu caktir yūyām pāta svastibhiḥ sādā naḥ.]

6.1 refrains, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, pāriṣṭhitā āhinā cūra pūrvīḥ.

[7.21.4^b, āpānsi viṇvā nāryāṇi vidvān : 4.16.6^a, viṇvāni cākrō nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yēna vṛtrāṇi haryaṇva haṁsi : 7.19.4^b, bhūrīṇi vṛtrā haryaṇva haṁsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yē ca pūrva ṛṣayo yē ca nūtnā indra brāhmāṇi janāyanta viprah,
asmē te santu sakhyā cīvāni yūyām pāta svastibhiḥ sādā naḥ.]

6.1 refrains, 7.1.20^d ff.

10.23.7^d (Vimada Āindra, or others; to Indra)

mākir na enā sakhyā vi yāṣus tāva cendra vimadāsyā ca īṣeḥ,

vidmā hi te pramatiṁ deva jāmivād asmé te santu sakhyā cīvāni.

The anacolutic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhi vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmiñ chūra sāvane mādāyasva ; 7.29.2^c, asmīn ū śu sāvane mādāyasva.

[7.23.6^a, evéd indraṁ vīṣaṇaṁ vājrabāhum : 9.97.4^d, abhīndraṁ, &c.]

7.23.6^b : vāsiṣṭhāso abhy ārcanty arkāiḥ : 6.50.15^b, bharādvajā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó virāvad dhātu gomat.

7.24.1^a, yóniṣ ṭa indra sādane akāri : 1.104.1^a, yóniṣ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sōmaḥ páriṣiktā mādhūni.

7.24.3^a (Vasistha Maitravaruni; to Indra)

ā no divā ā pṛthivyā rjīṣinn idāṁ barhiḥ somapéyaya yāhi,

vāhantu tvā hārayo madryāñcam āngūṣam āchā tavāsaṁ mādāya.

8.79.4^b (Kṛtṇu Bhārgava; to Soma)

tvām cittī tāva dākṣair divā ā pṛthivyā rjīṣin,

yāvīr aghāsyā cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads pṛthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasistha Maitravaruni; to Indra)

ā no viṣvābhīr ūtibhiḥ sajōṣā brāhma juṣāṇo haryaḥva yāhi,

vārtvṛjat sthāvirebhiḥ suḍiprāsmé dādhad vīṣaṇaṁ ḡṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva; to Aṣvins)

ā no viṣvābhīr ūtibhiḥ āḡvinaḥ gāchataṁ yuvām,

45 5.75.3^b

[dāsra hiraṇyavartana] pībataṁ somyāṁ mādhu.

46 c : 1.92.18^b; d : 6.60.15^d

8.8.18^a (The same)

ā vām viṣvābhīr ūtibhiḥ priyāmedhā ahūṣata,

47 1.45.4^b

[rājantāv adhvarāṇām] āḡvina yāmahūtiṣu.

48 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṅvins)

ā vām viṣvābhīr ūtibhiḥ priyāmedhā ahūṣata, 1.45.4^b

tū vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajōśāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,
iṣam pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ. 7.1.20^d

7.25.3^c: 4.22.9^d, jahī vādhar vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān: 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rādhaso yád dádan naḥ,
yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ. 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva ā tú prā yāhi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cāroḥ, dádo maghāni maghavann iyānāḥ. 3.50.2^d

9.88.1^a (Uṇanas Kāvya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,
tvám ha yām cakṛṣe tvám vavṛṣā indum mādāya yújyāya sómam.

7.29.1^b: 3.50.2^d, pibā tv āsyā sūṣutasya cāroḥ.

[7.29.2^b, arvācīmó hárībhir yāhi tūyam: 3.43.3^b, indra deva hárībhir, &c.]

7.29.2^c, asmīn ū sū sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmīñ chūra sāvane mādayasva.

7.29.2^d: 6.40.4^c, ūpa bráhmāṇi ṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyāvah.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indraṁ vāñir ánuttamanyum evā satrā rājānam dadhire sáhadhyai,
háryaṇvāya barhaya sám āpīn.

8.12.2^c (Parvata Kāṇva; to Indra)

indram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ōjase.

६२ 3.37.5^a

[7.32.2^a, imé hi te brahmakṛtāḥ sūtē sácā: 10.50.7^a, yé te vipra brahmakṛtāḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhyāçirāḥ.

7.32.6^d (Vasistha; to Indra)

sá virō ápratiṣkuta indreṇa çūçuve nṛbhiḥ,
yás te gabhīrā sávanāni vṛtrahan sunóty á ca dhávati.

8.31.5^b (Manu Vaivasvata; to the Dāmpatī)

yá dāmpatī sámanasā sunutá á ca dhávataḥ,
dévāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1^b, sunótā ca dhávata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhavana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasistha: to Indra)

sunótā somapāvne sómam indrāya vajriṇe,
pácataḥ paktīr ávase kṛṇudhvam it prṇān it prṇatē máyāḥ.

9.30.6^b (Bindu Āṅgīrasa; to Soma Pavamāna)

sunótā mādhumattamaḥ, sómam indrāya vajriṇe,
cāruṁ cārdhāya matsarām.

६२ 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa; to Soma Pavamāna)

divāḥ piyūṣam uttamām sómam indrāya vajriṇe,
sunótā mādhumattamaḥ.

६२ 9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasistha; to Indra)

gámad vājāḥ vājáyann indra mártyo yásya tvám avitá bhúvaḥ,
asmákam bodhy avitá ráthānām asmákam çura nṛṇām.

10.103.4^d (Apratiratha Āindra; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohāmītrān apabádhamānaḥ,
prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhané.

[7.32.22^a, abhī tvā cūra nonumāḥ : 8.2.15^c, abhī tvām indra nonumāḥ.]

7.32.23^{ab}, nā tvāvān anyo divyo nā pārthivo nā jātó nā janīṣyate : 1.81.5^{cd}, nā tvāvān indra kác caná nā jātó nā janīṣyate.

7.32.25^b, suvédā no vásū kṛdhi ; 6.48.15^e, suvédā no vásū karat.

7.32.25^c : 6.46.4^e, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā áryā jyótiragrāḥ : 7.101.1^a, tisro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatān paridhīm váyantaḥ (12^c, vayiṣyān).

7.34.17^a : 5.41.16^d, mā nó 'hīr budhnyò risé dhāt.

7.34.22^b : 5.46.8^e, á ródasi varuṇānī ṛṇotu.

7.34.25^b (Vasiṣṭha ; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha ; to Maruts)

tán na índro váruṇo mitró agnīr āpa óṣadhīr vanīno juṣanta,
garman syāma marútām upásthe yūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

dyāvāpṛthivī janayann abhī vratāpa óṣadhīr vanīnāni yajñīyā,
antárikṣaṁ svār á paprur utāye vácaṁ devā́sas tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīr, is frequent ; see under 7.39.7.

[7.35.10^a, cáṁ no devāḥ savitā tráyamāṇaḥ : 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha ; to Viṣve Devāḥ)

ādityā rudrá vásavo juṣante,dām bráhma kriyámāṇaṁ návīyaḥ, ☞ cf. 3.8.8^a
ṛṇvāntu no divyāḥ pārthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Saucika ; to Devāḥ)

pāñca jánā máma hotráṁ juṣantaṁ gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ pārthivāt pátv áñhaso 'ntárikṣaṁ divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56 : 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divī), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ) ; cf. 6.52.13 ; 7.35.11 ; 10.49.2 ; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that : in 6.50.11 we have a list of divyāḥ pārthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé pṛthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ cūciśāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, āntarikṣya, antarikṣasā, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūjāda utā yajñiyāsaḥ pāṇca jānā māma hotrān juṣadhvam. The word yajñiyāsaḥ in both stanzas shows that the pāṇca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñiyāsaḥ in 10.53.5 is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāṛthivās sonst immer die āpyās, apsukṣitas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyanām mānor yājatṛā amṛtā ṛtajñāḥ,

té no rāsantām urugāyām adyā yuyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhṛibhiḥ pūramdhya mānor yājatṛā amṛtā ṛtajñāḥ,

rātiṣāco abhiṣācaḥ svarvidāḥ svāḥ giro brāhma suktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhiḥ pratasthūḥ,

té no rāsantām urugāyām adyā yuyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhi ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyān pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānañ ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānān yātayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāṇṣe cid yābhīr vīveṣo haryaṇva dhībhīḥ,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā daṇṣeyeh.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṣūra citra pātva apō nā vajrin duriṭātī parṣi bhūri,
kadā na indra rāyā ā daṇṣeyer viṇvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolegomena* 77 ff.; Grassmann, i. 566; Arnold, *VM*. p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u ṣyā devāḥ savitā yayāma: 2.38.1^a, ūd u ṣyā devāḥ savitā sāvāya;
6.71.1^a, ūd u ṣyā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u ṣyā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vi yō rātnā purūvāsura dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmitra, or others; to Indra [?])

tād in nṛ āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṇret,
ā suṣṭutī rōdasi viṇvaminvā āpīva yōsā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspātir māṁsiṣṭa rātnām devāsya savitūr iyanāḥ,
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso nakṣanta, rātnām devāsya savitūr iyanāḥ,

cf. 7.42.1^a

pitā ca tān no mahān yājatro viṇve devāḥ sāmānaso juṣanta.

Ludwig, 128, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angeheht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyanāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathibhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasistha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñíyāsa ūmāḥ sadhástham viṣve abhi santi devāḥ,
tān adhvarā uṣatō yakṣy agne cṛṣṭī bhāgaṁ násatyā púramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñíyāsa ūmā adityéna nāmnā cām̐bhaviṣṭhāḥ,

té no 'vantu rathatúr manisām mahāc ca yāmann adhvarō cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the grāta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasistha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vāsisthāir ṛtāvāno várupo mitró agnīḥ,
yāchantu candrá upamām no arkām yūyām pāta svastibhiḥ sádā naḥ.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasistha ; to Mitra and Varuṇa)

ví naḥ sahásraṁ gurúḍho radantv ṛtāvāno várupo mitró agnīḥ,
yāchantu candrá upamām no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksātrāso várupo mitró agnīḥ, under 6.49.1, and, tān na indro várupo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāti : 5.42.3^d, candráṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, ávatu devy, &c.]

Of. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabhṛthé havírbhiḥ : 2.34.11^b, viṣṇor eśāsya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasistha ; to Uṣas)

áçvāvatir gómātīr na uśāso virāvatīḥ sádāṁ uchantu bhadráḥ,
ghṛtām dúhānā viçvátāḥ prápītā yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turanyāvō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasistha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upáké,
yájasva sú purvanika devān ā yajñíyām arámatīm vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayaṁ námobhir huvé vām mitrávaruṇā sabádhaḥ,
prá vām mánmāny rāse návāni kṛtāni bráhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva: 5.4.8^a, asmākam agne adhvarām
juṣasva; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim: 5.46.3^c, huvé viṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám aṇvinóśasam agnīm sámiddham bhágam útaye huve,
[indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim] ādityān dyāvāpṛthivī apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luṇa Dhānaka; to Viṣve Devāḥ)

usāsūnāktā bṛhatī supécaṣā dyāvākṣāmā várūṇo mitró aryamā,
indraṁ huve marutāḥ párvatāḥ apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marutāḥ párvatāḥ apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udīrāṇā yajñám upaprayāntaḥ.

[7.44.5^b, ṛtásya pántham ánvetaṁ u: 1.24.8^b, sūryāya pántham, &c.]

7.45.1^c: 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, āṣāḥaya sáhamānāya vedhāse.

7.46.4^a, mām no vadhī rudra mām párá dāḥ: 1.104.8^a, mām no vadhīr indra mām párá
dāḥ.

7.47.3^b, devír devānām āpi yanti páthaḥ: 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota: 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá āpo devír ihá mām avantu.

7.50.1^d–3^d, mām mām pádyena rāpasā vidat tsáruḥ.

7.52.2^{cd}, mām vo bhujemānyajātam éno mām tát karma vasavo yác cayadhve:
6.51.7^{ab}, mām va éno anyākṛtām bhujema mām tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prā brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rātnaṁ devāsya savitúr iyanāḥ : 7.38.6^b, rātnaṁ devāsya savitúr iyanāḥ.

7.53.1^a prā dyāvā yajñāḥ prthivī nāmobbih : 1.159.1^a, prā dyāvā yajñāḥ prthivī
rtāvādhā.

7.54.1^d : 10.85.43^d, 44^d, śāṁ no bhava dvipāde śāṁ cātuspadē ; 6.74.1^d, śāṁ no
bhūtaṁ, &c. ; 10.165.1^d, śāṁ no astu, &c.

7.55.1^b (Vasistha ; to Vastospati)

amivahā vāstospate vīḡvā rūpāṇy āviḡān,
sākhā suḡvā edhi nah.

8.15.13^b (Goṣuktin Kanvāyana ; to Indra, here Soma)

āraṁ kṣāyāya no mahé vīḡvā rūpāṇy āviḡān,

Indraṁ jāitrāya harṣāyā ḡcāpātīm.]

8.15.13^c

9.25.4^a (Dṛlacyuta Āgastya ; to Soma Pavamāna)

vīḡvā rūpāṇy āviḡān punāno yāti haryatāḥ,

yātrāmītāsa āsate.

Translate 7.55.1, 'O Vastospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviḡān the participle, as though it were āviḡān, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as vīḡvā rūpāṇy āviḡān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does Indraṁ jāitrāya harṣāyā ḡcāpātīm recur in the form, apparently simpler and more primary, Indraṁ jāitrāya harṣāyan, in the Soma stanza 9.111.3. For mahé kṣāyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasistha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)

yād arjuna sārameya datāḥ piḡaṅga yāchase,

vīva bhrājanta rṣāya ūpa srākveṣu bāpsato nī śū svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣam stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharūpaṁ divi,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādṛayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyām sūm vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāya dhāmataḥ sām asvaranā tāsya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmānā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotīn indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahāsraçṛṅgo vṛṣabhāḥ: 5.1.8^e, sahāsraçṛṅgo vṛṣabhās tādojah.]

7.56.11^a, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhir it sánita vājam árvā: 6.33.2^d, tvóta it sánita vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta: 10.66.9^b, āpa oṣadhīr vanīnāni yajñīya.

7.57.4^{b+d} (Vasiṣṭha; to Maruts)

fdhak sá vo maruto didyúd astu yád va ágaḥ puruṣatā kárāma,
 mā vas tāsyaṁ āpi bhūmā yajatra asmé vo astu sumatiç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācya jānu daksinaṭo niśādyemām yajñām abhi gṛṇīta viṣve,
mā hinsīṣṭha pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha; to Aṅvins)

cuṣruvāṁsā cid aṅvinā puruṇy abhi brāhmāṇi cakṣathe īśāpām,
prāti prā yātaṁ vāram ā jānāy āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlv. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viṣva ūti: 5.43.10^d, viṣve ganta maruto viṣva ūti;
10.35.13^a, viṣve adyā maruto viṣva ūti.]

7.58.3^d (Vasistha; to Maruts)

brhād vāyo maghāvadbhyo dadhāta júṣaṇn in marūtaḥ susūtūm naḥ,
gatō nādhvā vi tirati jantūm prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3^d (Vasistha; to Indra and Varuṇa)

kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi suriṣu praçastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārāc cid dvēso viṣaṇo yuyota: 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyota: 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākāṁ devā āvasāhani priyē.

7.59.2^{ed} (Vasistha; to Maruts)

yuṣmākāṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,
prā sā kṣāyām tirate vi mahīr īṣo yō vo vārāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viṣve Devah)

prā sā kṣāyām tirate vi mahīr īṣo yō vo vārāya dāçati,
prā prajābhīr jāyate dhārmanas pāry, āriṣṭaḥ sārva edhate.

cf. c: 6.70.3^a; d: 1.41.2^c

7.60.2^c, viṣvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viṣvasya sthātūr jāgato
jānitrīḥ; 10.63.8^d, viṣvasya sthātūr jāgataç ca mātavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, rjū mārteṣu vrjinā ca pāçyan.

[7.60.3^a, āyukta saptā haritaḥ sadhāsthāt: 1.115.4^c, yadéd āyukta haritaḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, ūd vām prkṣāso mādhumanta asthuḥ: 4.45.2^a, ūd vām prkṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, ā sūryo aruhac chukrām āraṇaḥ.

7.60.4^d: 1.186.2^b, mitrō aryamā vāruṇaḥ sajōṣaḥ.

[7.60.5^d, ṣaḡmāsah putrā āditer ādabdhāḥ: 2.28.3^c, yūyām naḥ putrā aditer adabdhāḥ.]

7.60.6^c, āpi krātum sucētasam vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramāsyā rāyāḥ: 4.12.3^b, agnir vājasya paramāsyā rāyāḥ.]

7.60.11^d, urū kṣāyāya cakrire sudhātu: 1.36.8^b, urū kṣāyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyām deva purōhitir yuvābhyām yajñēsu mitrāvaruṇāv akāri,
viṣvāni durgā pipṛtaṁ tīrō no yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhi yō viṣvā bhūvanāni caṣṭe: 1.108.1^c, abhi viṣvāni bhūvanāni caṣṭe.

[7.61.4^a, ṣānsā mitrāsyā vāruṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sām u vām yajñām mahayam nāmobhiḥ: 7.42.3^a, sām u vo yajñām mahayan nāmobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krātvā kṛtāḥ sūkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urūḥ prthūḥ sūkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno vāruṇo mitrō agnir, yāchantu candrā upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvabhūmi adite trāstīhaṁ naḥ.

7.62.5^d: 1.122.6^a, ṣrutām me mitrāvaruṇā hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nū mitrō vāruṇo aryamā nas tmāne tokāya vāriyo dadhantu,
sugā no viṣvā supāthāni santu yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrearthas tarāṇir bhrājamānaḥ: 10.88.16^d, āprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Surya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrūr amṛtā gātum asmāi ṣyenō na dīyann ānv eti pāthaḥ,

prāti vām sūra ūdite vidhema nāmobhir mitrāvaruṇotā havyāiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve varuṇaṁ pūtādakṣam,]

yāyor asuryaṁ ākṣitaṁ jyēṣṭhaṁ viśvasya yāmann acitā jigatnū. ^{1.2.7^a}

7.66.7^a (Vasiṣṭha ; to Ādityas)

prāti vām sūra údite mitrām gṛiṣe varuṇam,

aryamānaṁ riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyūih : 6.1.10^b, námobhir agne samidhotā havyūih.]

7.63.6 = 7.62.6

[7.64.1^d, rájā suksatró varuṇo juṣanta : 2.27.2^b, mitró aryamá varuṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyave 'yāmi,

[aviṣṭám dhīyo jigṛtám púramdhīr,] yūyám pāta svastíbhīh sádā naḥ.]

^c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭám dhīyo jigṛtám púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāih : 7.63.5^c, prāti vām sūra údite vidhema ;
7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve varuṇaṁ pūtādakṣam : 1.2.7^a, mitrām huve pūtādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gávyūtim ukṣatam ilābhīh :
3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gávyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gávyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātaṁ vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāh sudákṣa dákṣapitarā,
asuryāya prámahasā.

8.25.3^b (Viṣvamanas Vaiyaḥva ; to Mitra and Varuṇa)
 tā matā viṣvāvedasāsuryāya prāmahasā,
 mahī jajānādītir ṛtāvarī.

7.66.4^a (Vasiṣṭha ; to Uśas)
 yād adyā sūra ūdite 'nāgā mitrō aryamā,
 ,suvāti savitā bhāgaḥ.]

५८२.३६^b

8.27.19^a (Manu Vaivasvata ; to Viṣve Devāḥ)
 yād adyā sūrya udyati priyākṣatrā ṛtām dadhā,
 yān nimirūci prabūdhi viṣvavedaso yād vā madhyāmdine divāḥ.

8.27.21^a (The same)
 yād adyā sūra ūdite yān madhyāmdina atūci,
 vāmān dhattā mānave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda of the metrically perfect type under 7.63.5^o, prāti vām sūra ūdite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)
 utā svarājo ādītir ādabdhasya vratāsya yé,
 mahó rājāna īgate.

8.12.14^a (Parvata Kāṇva ; to Indra)
 utā svarāje āditi stōmam indrāya jñanat,
 ,purupracastām utāye ṛtāsya yāt.]

५८२.१२.१४^o

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχῆμα καθ' ἑλὸν καὶ μέρος*. The word does not contain any plural idea: svarājo ādītir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēna vārunenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra ūdite : 7.63.5^o, prāti vām sūra ūdite vidhema ; 7.65.1^a
 prāti vām sūra ūdite sūktāih.

7.66.10^b: 1.44.14^b, agnījihvā ṛtāvḍdhah; 10.65.7^a, divākṣaso agnījihvā ṛtāvḍdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devah)

āti no viṣpitā purū naubhīr apō nā parsatha,

yūyām ṛtāsya rathyaḥ.

Of. the pāda, syāmēd ṛtāsya rathyaḥ, 8.19.35^d.—For ōhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tāc cākṣur devāhitaṁ ṣukrām uccārat,

pācyema ṣarādaḥ ṣatām jīvema ṣarādaḥ ṣatām.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātīm agnīr adād āyuṣā sahā vārcasā,

dirghāyur asya yāḥ pātir jīvāti ṣarādaḥ ṣatām.

For masses of similar formulas see my Vedic Concordance under asāu jīva and pācyema ṣarādaḥ ṣatām; cf. also RV. 10.18.4; 16.1.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sōmam ṛtāvḍdhā.

7.67.6^{cd} (Vasiṣṭha; to Aṣvins)

aviṣtām dhīṣv aṣvinā na asū prajāvad réto āhrayam no astu,

ā vām toké tānaye tūtujānāḥ surātnāso devāvītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

iyām indram vāruṇam aṣṭa me gīḥ, prāvat toké tānaye tūtujānā,

7.84.5^{ll}

surātnāso devāvītiṁ gamema yūyām pāta svastibhiḥ sādā naḥ.]

7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)

nū me hāvam ā ṣṇutām yuvānā yāsiṣtām vartir aṣvināv irāvat,

dhattām rātnāni jārataṁ ca sūrīn yūyām pāta svastibhiḥ sādā naḥ.]

7.1.20^d ff.

Of. Neisser, Bezz. Beitr. xiii. 293.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhi páñca bhūma trivandhuró manasá yātu yuktāh,
viço yéna gáchatho devayántiḥ kútra cid yāmam aṇvinā dádhanā.

10.41.2^d (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvapaṇm madhuvāhanam rátham,
viço yéna gáchatho yájjvārīr narā kiréç cid yajñām hótrymantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cániṣṭhā : 7.57.4^d, asmé vo astu sumatiç cániṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám maniṣá iyám aṇvinā gír imām suvrktīm vṛṣaṇā juṣethām,
imā bráhmāṇi yuvayūny agman yūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāpá imām suvrktīm vṛṣaṇā juṣethām,
çruṣṭivéva prēsito vām abodhi práti stómair járamāṇo vásiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇúm aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvrktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi karávo bharante : 6.67.10^a, ví yád vūcam kistáso bháran-te.]

7.72.4^c : 4.13.2^a, ūrdhvām bhānūm savitā devó aṇret ; 4.6.2^c, ūrdhvām bhānūm savitévāṇret ; 4.14.2^a, ūrdhvām ketūm savitā devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyá purástād áṇvinā yātam adharád ūdaktāt,
á viçvátāḥ páñcajanyaena rāyá yūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pārám asyá.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣethām.

7.78.4^d (Vasistha ; to Aṇvins)

úpa tyā váhni gamato vīcam no rakṣohāṇā sām̐bhṛtā vīḷupāni,
sām āndhānsy agmata matsarāni mā no mardhiṣtam ā gataṁ çivéna.

7.74.3^d (The same)

ā yātam úpa bhūṣataṁ mād̐hvaḥ pibatam aṇvinā,
dugdhām páyo vṛṣaṇā jenyāvasu mā no mardhiṣtam ā gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámanasā ní yachatam ; 8.35.22^a, arvāg rátham ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pībataṁ somyām mād̐hu ; 8.24.13^b,
pībati somyām mād̐hu.

7.74.3^d, mā no mardhiṣtam ā gataṁ : 7.73.4^d, mā no mardhiṣtam ā gataṁ çivéna.

7.75.6^d, dádhāti rátnam vidhaté jánāya : 4.44.4^d, dádhatho rátnam vidhaté jánāya.

7.75.7^b, devī devébhir yajatá yájatrāiḥ : 4.56.2^a, devī devébhir yajaté yájatrāiḥ ;
10.11.8^b, devī devēṣu yajatá yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá indrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamā jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamā jarasva.

7.77.4^b (Vasistha ; to Uṣas)

ántivamā dūrē amíttram uchorvīm gávyūtim ábhayaṁ kṛd̐hi naḥ,
yāvāya dvēṣa ā bharā vásūni codāya rādhō gr̥naté maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛd̐hi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etā u tyāḥ práty adṛṣṇan purástāt : 1.191.5^a, etā u tyé práty adṛṣṇan.

7.78.3^c (Vasistha ; to Uṣas)

[etā u tyāḥ práty adṛṣṇan purástā], jyótir yáchantir uṣāso vibhātīḥ, 1.191.5^a
ájijanan sūryam yajñam agnīm apácinaṁ támo agād ájuṣtam.

7.80.2^d (The same)

leşā syū návyam áyur dádhanā, gūdhvī támo jyótiṣośā abodhi, 3.53.16^c
 ágra eti yuvatir áhrayānā prácikitat sūryaṁ yajñām agnīm.

Cf. Bloomfield, Religion of the Veda, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarçy áyatí: 8.101.13^c, citréva práty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

grávaḥ sūribhyo amṛtaṁ vasutvanám vájāṁ asmábhyaṁ gómataḥ,
 codayitrī maghónaḥ sūñtāvaty uśā uchad ápa sridhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

índra çaviṣṭha satpate, rayīm grñatsu dhāraya, 8.13.12^a; b: 5.86.6^e
 grávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, uśā uchad ápa sridhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áñho ná duritāni mártiyam: 2.23.5^a, ná tám áñho ná duritāni
 kútaç canā.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé índrováruṇo mitróaryamā dyumnám yachantu máhi çárma sapráthaḥ,
 avadhram jyótiṣ áditer řtāvídho devásya glókaṁ savitúr mánāmahe.

For the first páda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhīr indrávaruṇā námobhiḥ; 1.153.1^b, havyébhīr mitrá-
 varuṇā námobhiḥ.

7.84.1^d, pári tmānā viṣurūpā jigāti: 5.15.4^d, pári tmānā viṣurūpo jigāsi.

7.84.2^c, pári ño heḷo várūnasya vṛjyāḥ: 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ;
 6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ña spārhábhir utibhis tiretam: 7.58.3^d, prá ña spārhábhir utibhis
 tireta.

7.84.4^b, rayīm dhattaṁ vāsūmantāṁ puruṣśum: 4.34.10^b, rayīm dhathā, &c.;
 6.68.6^b, rayīm dhathó, &c.; 1.159.5^d, rayīm dhattaṁ vāsūmantāṁ
 çatagvinam; 4.49.4^b, rayīm dhattaṁ çatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indrañ várūṇam aṣṭa me gīḥ právat toké tánaye tútujānā,
surátnāso devávītiñ gamema yūyám pāta svastíbhiḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tútujānā, surátnāso devávītiñ gamema :
7.67.6^{cd}, á vām toké tánaye tútujānāḥ surátnāso devávītiñ gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhīrā tv āsya mahinā janūñsi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvām nunude brhántam dvitī náksatrañ papráthac ca bhūma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá víró dakṣasúdhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitī in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, pracetaso yá iśáyanta mánma : 1.77.4^d, víjaprasūta iśáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kíñ cedám varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ácitti yát táva dhármā yuyopimá má nas tásmād énaso deva rirīṣaḥ.

10.164.4^b (Pracetā Aṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
pracetā na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yac cakrma dáivye jáne.

7.90.1^c, váha váyo niyúto yāhy ácha : 1.135.2^f, váha váyo niyúto yāhy asmayūḥ.

7.90.1^d, píba sūtásyāndhaso mādāya : 5.51.5^c, píba sūtásyāndhaso abhí práyah.

[7.90.4^c, gávyam cid urvám uḥjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uḥjo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vayu)

iṣánāso yé dádhate svār ṇo góbhir áḥvebhir vásubhir híraṇyāiḥ,
indravāyu surāyo víḥvam āyur árvadbhir vírāiḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhir áḥvebhir vásubhir nyṣṭṣaḥ,
ráksanti tám paṇāyo yé sugopá reku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

ārvanto nā grāvaso bhīkṣamāṇā indravāyū suṣṭutibhir vasiṣṭhāḥ,
vājayaṅtaḥ sv āvase huvema yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, viśvén nárah svapatyāni cakruḥ : 4.34.9^d, víbhvo nárah svapatyāni cakruḥ.]

7.91.4^a, yāvat tārā tanvō yāvad ójah : 1.33.12^c, yāvat tāro maghavan yāvad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ ṣatínbhir adhvarām sahasrínibhir úpa yāhi yajñām :
1.135.3^{ab}, á no niyúdbhiḥ ṣatínbhir adhvarām sahasrínibhir úpa yāhi
vítāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ chūra
sávane, &c. ; 7.29.2^c, asmínn ū śu sávane, &c.]

[7.93.2^a, tá sānasī ṣavasānā hi bhūtām : 6.68.2^b, ṣūrāpām ṣaviṣṭhā tá hi bhūtām.]

7.93.6^b : 1.108.4^d, éndrāgni sāmmanasāya yātām.

7.93.7^c, yāt sīm ágaç cakrṃá tát sú mṛla : 1.179.5^c, yāt sīm ágaç cakrṃá tát sú
mṛlatu.

[7.93.8^c, méndro no víṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró váruṇo
aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

ṣṇutām jaritúr hávam indrágni vānataḥ girah,
içaná pipyataḥ dhíyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girah ṣṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ṣṇutām jaritúr hávam kṛṣṇasya stuvató narā,
mādhvāḥ sómasya pítāye.]

☞ refrain, 8.85.10^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içaná pipyataḥ dhíyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrágni mábhīçastaye,
má no rīradhataḥ nidé.

8.8.13^d (Sadhvaṅsa Kāṇva; to Aṇvins)

á no viçvāny aṇvīnā dhattām rādhāṅsy áhrayā,
kṛtām na ṛtvíyāvato má no rīradhataḥ nidé.

7.94.5^a, tā hi śaṣvanta īlate: 5.14.3^a, tām hi śaṣvanta īlate.

7.94.5^c (Vasiṣṭha; to Indra and Agni)

[tā hi śaṣvanta īlata, itthā viprāsa utāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya; to Agni)

yām tvā jānāsa īlate sabādho vājasātaye,
sā bodhi vṛtrātūrye.

7.94.6^b: 5.20.3^d; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmābhyam carṣaṇīsaḥ: 5.35.1^c, asmābhyam carṣaṇīśaḥ.

9.94.7^c: 1.23.9^c, mā no duḥśāsa īcata; 2.23.10^c, mā no duḥśāso abhidipsūr
īcata; 10.25.7^d, mā no duḥśāsa īcatā vīvakṣase.

7.94.8^b: 1.18.3^b, dhūrtiḥ prāṇāḥ mārtyasya.

7.94.8^c: 1.21.6^c, indrāgni śarma yachatam.

7.95.4^a, utā syā naḥ sārāsvatī juṣāṇā: 6.61.7^a, utā syā naḥ sārāsvatī.

7.96.2^d: 1.48.2^d, cōda rādho maghōnām.

7.96.3^c, gr̥ṇānā jamādaghnivāt: 3.62.18^a; 8.101.8^d, gr̥ṇānā jamādaghninā;
9.62.24^c; 65.25^b, gr̥ṇānō jamādaghninā.

[7.96.5^c, tébhīr no 'vitā bhava: 1.91.9^c, tábhīr no 'vitā bhava.]

Cf. 1.81.8^c, āthā no, &c.

7.96.6^c (Vasiṣṭha; to Sarasvant)

pīpivāṇsam sārāsvata stānam yō viṣvadarçataḥ,
bhakṣīmāhi prajāṃ īṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

nṛcākṣasam tvā vayām indrapitam svarvidam,
bhakṣīmāhi prajāṃ īṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b: 1.154.5^b, nāro yātra devayāvo mādanti.

7.97.9^c: 4.50.11^c: 7.64.5^c = 7.65.5^c, aviṣṭām dhiyo jigṛtām pūramdhiḥ.

7.97.9^d: 4.50.11^d, jajastām aryō vanūṣām āratīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)

bṛhaspate yuvām indraç ca vāsvo divyāsyecāthe utā pārthivasya,

[dhattām rayīm stuvatē kīrāye cid,] yūyām pāta svastibhiḥ sādā naḥ.
c: cf. 6.23.3^d; d: refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^a, dhattām rayīm stuvaté kirāye cit: 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitnām: 10.187.1^b, vṛṣabhāya kṣitnām.]

7.98.3^d: 1.59.5^d, yudhā devébhyo vārivaç cakārtha.

7.98.5^{ab}, préndrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra:
5.31.6^{ab}, prā te pūrvāni kārāṇāni vocaṁ prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a: 1.93.6^d, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)

vāṣaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisor vācaḥ prā vada jyótiragrāḥ: 7.33.7^b, tisorāḥ prajā ārya jyótiragrāḥ.]

7.101.3^b: 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūs tisor dyāvastredhā sastrūr āpaḥ,
trāyaḥ kōçasa upasēcanāso mādhyā çetanty abhito virapçām.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ékam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4^d: 4.50.3^d, mādhyā çetanty abhito virapçām.

7.101.6^a: 3.56.3^d, sá retodhā vṛṣabhāḥ çāçvatnām.

7.101.6^b, tāsmini ātmā jāgatas tasthūṣaç ca: 1.115.1^c, sūrya ātmā, &c.

7.103.10^d: 3.53.7^d, sahasrasāvé prā tiranta āyuh.

[7.104.1^a, indrāsoma tāpataṁ rākṣa ubjātam: 1.21.5^b, indrāgni rākṣa ubjātam.]

7.104.3^b, anārambhaṇé tāmasi prā vidhyatam: 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rākṣāso bhaṅgurāvataḥ: 10.76.4^a, āpa hata rākṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt: 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, víḡvasya jantór adhamás padīṣṭa: 5.32.7^d, víḡvasya jantór adhamám cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prá vartaya divó áçmānam indra sómaçitām maghavan sām çiçādhi,
prāktād āpāktād adharād údaktād abhí jahi rakṣāsaḥ párvatena.

10.87.21^a (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

paçcāt purástād adharād údaktāt kavíḥ kávyena pári páhi rájan,
sákhe sákḥāyam ajāro jarimpé 'gne mártān ámartyas tvām naḥ.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām srjad açānim yātumádbhyaḥ: 7.104.25^d, açānim yātumádbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhí naç yātumávatām ápochatu mithunā yá kimídina,
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

10.53.5^{cd} (Agni Sāucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām ḡojāta utá yé yajñíyasaḥ, 7.35.14^d
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

7.104.24^d, mā té dṛçan sūryam uccárantam: 4.25.5^b, jyók paçyāt sūryam uccárantam; 6.52.5^b; 10.59.4^b, páçyema nú sūryam uccárantam; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yác cid dhī tvā jānā imé nānā hávanta útáye,
asmákam bráhmédám indra bhútu té 'há víçvā ca várdhanam.

8.15.12^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

yád indra manmaçás tvā nānā hávanta útáye,
asmákebhīr nñbhīr átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)

abhīṣṭāye sadāvṛdham svārmīheṣu yām nárah,
nānā hávanta útáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

vī tarturyante maghavan vipaçēto 'ryó vípo jānānām,
úpa kramasva pururúpam á bhara vájam nédiṣṭham útáye.

8.60.18^{cd} (Bhargava Prāgātha ; to Agni)

kétena çárman sacate suṣāmāny ágne túbhyam cikitvánā,
iṣanyáyā naḥ pururúpam á bhara vájam nédiṣṭham útáye.

For 8.1.4 see Geldner, *Ved. Stud.* iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yá r̥té cid abhiçrīṣaḥ purā jatrúbhya átfdaḥ,
sāmdhātā sāmduhī maghávā puruvásur íṣkartā víhrutaṁ púnah.

8.20.26^d (Sobhari Kāṇva ; to Maruts)

vīçvaṁ páçyanto bibhr̥thā tanúsv á tēnā no ádhi vocata, ॥ 8.20.26^b
kṣamā rápo maruta áturasya na íṣkartā víhrutaṁ púnah.

The repeated pāda is not of the same grammatical value in both; íṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^b is obscure; Ludwig, *Kritik*, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. *AV.* 6.57.3.

[8.1.17^a, sôtā hí sómam ádribhiḥ : 9.34.3^b, sunvānti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vāsu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapīṭaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva; to Indra)
 ā tvā rāthe hiraṇyāye hārī mayūraṇḍepya,
 gitiṣṭhā vahatām mādho āndhaso vivāksaṇasya pītāye.

8.35.23^b (Çyāvāçva Ātreya; to Aṇvins)

namovāké prāsthite adhvaré narā vivāksaṇasya pītāye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāṇiṣe.

refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mānhiṣṭhāso maghōnām: 5.39.4^a, mānhiṣṭhaṁ vo maghōnām.]

[8.1.33^b, āsāṅgō agne dāṇābhīḥ sahāsraḥ: 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, çikṣā çacivaḥ çācibhiḥ: 1.62.12^d, çikṣā çacivas tāva naḥ çācibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)
 hāntā vṛtrāṁ dākṣiṇēndraḥ purū puruhūtāḥ,
 mahān mahībhīḥ çācibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva; to Indra)

indro brahmēndra ṣṣir indraḥ purū puruhūtāḥ,

mahān mahībhīḥ çācibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣa deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat: 8.21.18^d, sahāsrām ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva; to Indra)

pibā sutāsya rasino mātṣvā na indra gómataḥ,

āpīr no bodhi sadhamādyo vṛdhē 'smān avantu te dhiyaḥ.

8.54(Vāl. 6).5^c (Mātariçvan Kāṇva; to Indra)

yād indra rādho āsti te māghonām maghavattama,

téna no bodhi sadhamādyo vṛdhē bhāgo dānyā vṛtrahan.

[8.3.4^b, samudrá iya paprathe: 10.62.9^d, ví sīndhur iya paprathe.]

8.3.5^b: 1.16.3^b, indraṁ prayaty ādhvaré.

[8.3.6^c, indre ha viçvā bhūvanāni yemire : 8.12.28^c—30^c, ād it te viçvā bhūvanāni yemire ; 9.86.30^d, tūbhyemā viçvā bhūvanāni yemire ; 10.56.5^e, tanūṣu viçvā bhūvanā ni yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

[abhī tvā pūrvāpitaya] indra stómebhir āyávaḥ,
samioināsa řbhávaḥ sám asvaran rudrā gr̥nanta pūrvyam.

§ 1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samioināso ásvaran,
nābhā yajñāsya dohanā prūdhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlvi. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd índro vāvṛdhe viṣṇyaṁ çávo máde sutásya viṣṇavi,
adyá tām asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Gosuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
viṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhī no asyá yád dha paurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa írate,
satařjito dhanasá ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé viprasya vedháso 'gnér ástr̥tayařvanah,
gíra stómāsa írate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

[ásrgran devāvītaye] vājayánto ráthā iva.

§ 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vřtrahantama hári indra parāvátah,
arvācínó maghavan sómapītaya ugrá řřvébhir á gahi.

8.49 (Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pr̥thivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{ab} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátī yád vā pṛthivyām diví,
 yujáná indra hárībhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and pṛthivyām is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṃ ca pṛthivyām ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhim kṛṣé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápaṃ varsmāṇaṃ bṛhatás tira,
 kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṃ váyo ná tūgryam: 8.74.14^d, vākṣan váyo ná tūgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,
 símā purú nṛṣṭo asy ánavé 'si praçardha turváḡe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,
 á yahi tūyam ācūbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā: 8.52(Vāl. 4).1^d, āyāu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvésāṃsi jahí cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madiráso aṇçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómah pūrúṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Val. 5).4^{cd} the connexion of the two pādas is tolerable if we take t̥mpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya t̥mpāsi in pāda d, 'with the Čiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, Ved. Myth. i. 48.

8.4.14^{od}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd úpa: 1.47.8^{ab},
arvāñca vām sāptayo 'dhvaraçriyo vāhantu sāvanéd úpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^s, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena p̥rthupájasā.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ṇa útāye purumandrā purūvásū,
stuṣé kápvāso açvinā.

8.8.12^a (Sadhvāṇsa Kāṇva; to Açvins)
purumandrā purūvásū, manotārā rayiṇām,
stōman me açvināv imām abhi vāhni anuṣātām.

cf. 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyanta çubhās pāti,
gántārā dāçúṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Harī)
stuhī çrutām vipaçcitām hārī yāsya prasakṣiṇā,
gántārā dāçúṣo gṛhām namasvīnaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ihā tyū purubhūtama, devā nāmobhir açvinā,
arvāñcinā sv ávase karāmahe, gántārā dāçúṣo gṛhām.

cf. 5.73.2^a

cf. 8.22.3^c

The extra iambic dipody, namasvīnaḥ, marks 8.13.10^c as composite and secondary; namasvīnaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchatam dāçúṣo gṛhām.

8.5.8^c, gṛh̥tāir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā gṛh̥tāir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim gṛh̥tāir gávyūtim
ukṣatam ślabhiḥ.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stōmam úpa dravát túyam çyenébhir açubhiḥ,
yātām açvebhir açvinā.

8.49(Vāl. 1).5^a (Praskāṇva Kāṇva; to Indra)

á na stómaṃ úpa dravád dhīyānó áçvo ná sótrbhiḥ,

ṽyāṃ te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.

☞ 8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hiraṇyavartanī; 8.87.5^a, dāsra hiraṇyavartanī çubhas patī.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pībataṃ sómyaṃ mādhu; 8.24.13^b, pībāti sómyaṃ mādhu.

8.5.12^c (Brahmatīthi Kāṇva; to Aṇvins)

asmābhyāṃ vājīnivasu maghāvadbhyaç ca sapráthaḥ,
chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Aṇvins)

chardīr yantam ādābhyāṃ viprāya stuvaté narā,

ṽmādhvaḥ sómasya ptāye. ☞ refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva; to Aṇvins)

asmé á vahataṃ rayīm çatāvantaṃ sahasrīṇam,
puruksūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva; to Maruts)

á no rayīm madacyūtaṃ puruksūm viçvādhāyasam,
īyartā maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, háviṣmanto aramkṛtaḥ.

8.5.17^c: 1.47.4^d, yuvāṃ havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo váhiṣṭho ántamaḥ.

8.5.18^c (Brahmatīthi Kāṇva; to Aṇvins)

asmákam adyá vām ayāṃ stómo váhiṣṭho ántamaḥ,
yuvābhyāṃ bhūtv aṇvinā.

☞ 6.45.30^b

8.26.16^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Aṣvins)
vāhiṣṭho vām hāvānām stōmo dutō huvaṇ narā,
yuvābhyam bhūtv aṣvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yād vām rátho vibhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva; to Aṣvins)

└rátham hiraṇyavandhuraṁ, hiraṇyābhiṣam aṣvinā,

☞ 4.46.4^a

└ā hí sthātho diviṣpṛcam.]

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Aṣvins)

rátho yó vām trivandhuró hiraṇyābhiṣur aṣvinā,

pāri dyāvāpṛthiví bhuṣati ṣrutás └téna nāsatyā gatam.]

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^a, ā hí sthātho diviṣpṛcam.

8.5.30^c (Brahmātithi Kāṇva; to Aṣvins)

└téna no vājīnivasū, parāvātaç cid ā gatam,

☞ 8.5.20^a

ūpemaṁ suṣṭutīm máma.

8.8.6^d (Sadhvaṇsa Kāṇva; to Aṣvins)

└yác cid dhī vām purā řṣayo juhūró 'vase narā,

☞ 1.48.14^{ab}

ā yātam aṣvinā gatam ūpemaṁ suṣṭutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 4.44.5^b,
hiraṇyáyena suvṛtā ráthena.]

8.5.37^c (Kaçoç Cāidyasya dānastutih)

tā me aṣvinā saninām vidyātām návānām,

yāthā cic cāidyāḥ kaçūḥ çatām ūṣṭrāṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Pārçavyasya dānastutih)

trīṇi çatāny árvataṁ sahásrā dáça gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahān indro yá ójaṣā parjáno vṛṣṭimān iva,

stómair vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvaḥ pavasva dhārāya,

parjáno vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva; to Indra)

sám asya manyāve víḥa víḥa namanta kṛṣṭāyaḥ,
samudrāyeva sīndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa; to Agni)

āgne dhrtāvatratāya te samudrāyeva sīndhavaḥ, giro vācṛāsa itate.

For the repeated pāda cf. samudrām iva sīndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b; 8.76.2^c; 89.3^d, vājreṇa ṣatāparvanā.

8.6.9^b (Vatsa Kāṇva; to Indra)

prá tām indra naçimahi rayīm gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava; to Soma Pavamāna)

ṛā pavasva sahasrīṇam rayīm gómantam açvínam,
puruçandrām puruṣpṛham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

abhy arṣa sahasrīṇam rayīm gómantam açvínam,
ṛabhí vājam utā çrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayīm) pṛthúim gómantam açvínam.

8.6.13^b (Vatsa Kāṇva; to Indra)

yád asya manyúr ádhvanā ví vṛtrām parvaçó ruján,
apáh samudrām áirayat.

8.7.23^a (Punarvatsa Kāṇva; to Maruts)

ví vṛtrām parvaçó yayur ví párvatān arājinaḥ,
cakrāṇā víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva; to Indra)

ní çuṣṇa indra dharmastīm vájram jaghantha dásyavi,
vṛṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
 satyām itthā vṛśéd asi vṛśajutir nó 'vṛtaḥ,
 vṛśā hy ūgra ṛṇviśé parāvátī vṛśo arvāvátī ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṛṇviśé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1 ; 8.13.15 ; 9.7.4. For 8.33.10^c cf. 9.64.2^e ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyāva indram ójasā nāntárikṣāni vajrīṇam,
 ná vivyacanta bhūmayah.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yāni viviktó ródasī nāntárikṣāni vajrīṇam,
 āmā id asya titviśe sám ójasaḥ.

8.6.17^a : 9.18.5^a, yá imé ródasī mahí ; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata āṇīram : 1.134.6^g, ghṛtām duhrata āṇīram.

8.6.21^b, 43^c, káṇva ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra māmim íśam púram ná darśi gómātim,
 utá prajām suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm íśam pāvasva viṇvadarçataḥ, 9.65.13^b
 asmābhyam soma gātuvit, 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darśi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád āṇyāṇvyam.

8.6.24^b : 6.46.7^a, yád indra náhuṣiṣv ā.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajām ná tatniṣe sūra upākācaksam,
 yád indra mṛlāyāsi nah.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 tāvéd u táḥ sukirtáyó 'sann utá prāçastayah,
 yád indra mṛlāyāsi nah.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)yád aṅgá taviṣīyāsa indra prarājasi kṣitīḥ,
mahān aparā ójasā.8.7.2^a (Punarvatsa Kāṇva ; to Maruts)yád aṅgá taviṣīyavo yāmañ çubhrā ácidhvam,
ní párvatā ahasata.8.7.2^bFor 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.8.6.29^b, cikityān áva paçyati : 7.25.11^b, cikityān abhi paçyati.[8.6.32^a, imāñ ma indra suṣṭutīm : 8.12.31^a, imāñ ta indra suṣṭutīm.]8.6.34^b (Vatsa Kāṇva ; to Indra)abhi kāṇva antṣatāpo ná pravatā yatīḥ,
indram vānanvati matīḥ.8.13.8^b (Nārada Kāṇva ; to Indra)krīṇanty asya sūñtā āpo ná pravatā yatīḥ,
ayā dhiyā yá ucyáte pátir divāḥ.9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)abhi gāvo adhanviṣur āpo ná pravatā yatīḥ,
punānā indram āçata.9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in antṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsūsa indava āpo ná pravatā-āsan, punānā indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spillend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsheerrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīṇanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimmāñ ná yanti sindhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)indram ukthāni vāvṛdhuḥ samudrām iva sindhavaḥ,
ánuttamayam ajāram.

8.95.6^b (Tiraçci Āṅgīrasa ; to Indra)

tām u śṭavāma yām gīra indram ukthāni vāvṛdhūh,

purūṇy asya pāuṇsya śiṣāsanto vanāmahe.]

8.95.6^d8.92.22^b (Ḫrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

[ā tvā viçantv indavaḥ, samudrām iva sindhavaḥ,

8.1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vāsiṣṭha ; to Pavamāna Soma)

[indrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,

9.70.9^b

juṣṭo mitrāya vāruṇāya vāyāve [divo viṣṭambhā uttamāh.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhūh cf. agnīm ukthāni vāvṛdhūh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakrām ná varty étaçam,

ānu suvanāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamānam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of ' pattern after ' for ānu kṛp : ' Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇpare : 8.65.2^b, mādáyāse svāṇpare ; 8.103.14^d, mādáyasva svāṇpare.][8.6.41^b, éka íçana ójasā : 8.40.5^c, indra íçana ójasā.]8.6.45^c (Vatsa Kāṇva ; to Indra) =8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñān surādhasam.

8.6.47^b: 8.5.37^a, sahasrā dāca gónām.

[8.7.1^a, prá yád vas triṣṭúbham iṣam: 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭyavaḥ: 8.6.26^a, yád aṅgá taviṣṭyāse.

8.7.2^b, 14^b, yāman ṣubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
 úd irayanta vāyúbhir vacrāsah pñnimātaraḥ,
 dhukṣánta pipyúṣim iṣam.

8.13.25^c (Nārada Kāṇva; to Indra)
 vārdhasvā sú puruṣtuta ṣṣiṣṭutābhiḥ utībhiḥ,
 dhukṣásva pipyúṣim iṣam ávā ca naḥ.

8.54 (Val. 6). 7^d (Matarīṣvan Kāṇva; to Indra)
 sánti hy áryá aṇiṣa indra áyur jánānām,
 asmān nakṣasva maghavann ūpāvase dhukṣásva pipyúṣim iṣam.

9.61.15^b (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 ársā naḥ soma çān gāve dhukṣásva pipyúṣim iṣam,
 vārdhā samudrām ukthyām.]

9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Val. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣim iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
 tríṇi sārāṇsi pñnayo duduhré vajrīṇe mādhu,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgīrasa; to Indra)
 indrāya gāva aṇiṣam duduhré vajrīṇe mādhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo divāḥ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, yūyām hí ṣṭhā sudānavah.

8.7.13^b: 8.5.15^c, purukṣūm viçvādhayasam.

8.7.15^b (Punarvatsa Āṅgīrasa; to Maruts)
etāvataç cid eṣān sumnām bhikṣeta mārtyaḥ,
ādabhyasya mánmabhiḥ.

8.18.1^b (Irimbīthi Kāṇva; to Adityas)
idām ha nūnām eṣān sumnām bhikṣeta mārtyaḥ,
adityānām āpūrvyān sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen Liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Val. 1).9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva; to Maruts)
kvā nūnām sudanavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva; to Indra)
kvā syā vṛṣabhó yūvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
sām vājraṁ parvaço dadhuḥ.

8.52 (Val. 4).10^b (Āyu Kāṇva; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām çukrásaḥ çúcayaḥ sām gāvāçirah sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Valākhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaço yayuḥ: 8.6.13^b, ví vṛtrām parvaço ruján.

8.7.25^b, çiprah çirṣān hiranyáyīḥ: 5.54.11^d, çiprah çirṣásu vītata hiranyáyīḥ.

8.7.26^a: 1.130.9^d, uçānā yāt parāvātaḥ.

8.7.28^b, praṣṭīr váhati róhitaḥ: 1.39.6^b, praṣṭīr vahati róhitaḥ.

8.7.31^a: 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ: 1.25.7^b, antárikṣeṇa pátatām; 10.136.4^a, antári-
kṣeṇa patati.

8.8.1^a, ā no viśvābhir utībhiḥ : 8.8.18^a ; 87.3^a, ā vām viśvābhir utībhiḥ ; 7.24.4^a,
ā no viśvābhir utībhiḥ sajōṣāh.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, āṇvīnā gāchataṁ yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dāsrā hiraṇyavartani ; 8.87.5^c, dāsrā hiraṇyavartani çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pībatam somyām mādhu ; 8.24.13^b, pībāti somyām mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvīnā rāthena sūryatvacā,
bhuji hiraṇyapeçasā kāvi gāmbhīracetasā.

cf 1.47.9^b

8.9.14^a (Çaçakarna Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinemā havyāni vām hitā,
imé sómāso ādhi turvāçe yādāv imé kāṇveṣu vām ātha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvīnā çvebhiḥ prūṣitāpsubhiḥ,
dāsrā hiraṇyavartani çubhas patī, pātām sómam ṛtāvṛdhā.

cf 8.13.11^b

cf c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putrāḥ kāṇvasya vām ihā (8c, řṣih).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā no yātam úpaçruty āṇvīnā sómāpitaye,
svāhā stómasya vardhanaḥ prā kavī dhītībhīr narā.

cf 8.8.5^b

8.34.11^a (Nīpātīthi Kāṇva ; to Indra)

ā no yāhy úpaçruty ukthēṣu rapayā ihā,
divó amúṣya çāsato divām yayā divāvaso.

cf refrain, 8.34.10^d—15^{ed}

[8.8.5^b, āṇvīnā sómāpitaye : 8.42.6^c, nāsatyā sómāpitaye (see 8.38.9).]

8.8.6^{ab}, yāc cid dhī vām purā řṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhī tvām řṣayaḥ pūrva utāye juhūrē 'vase mahi.

8.8.6^c, ā yātam aṇvīnā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām suṣṭutīm māma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, divāç cid rocanād ādhi.

8.8.7^d : 6.59.10^b, stómebhīr havanaçrutā : 8.12.23^b, stómebhīr havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avīṛdhat (15^b, 19^d, avīṛdhat).

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirṇija ráthená yātam aṇvinā : 1.47.2^b, ráthená yātam aṇvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvasū.

8.8.12^b: 1.46.2^b, manotārā rayṇām.

8.8.13^d: 7.94.3^c, má no rīradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváce.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirṇija ráthená yātam aṇvinā : 1.47.2^b, ráthená yātam aṇvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dānunas pati : 1.136.3^e ; 2.41.6^b, ādityá dānunas páti.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a, á no viçvābhir ūtibhiḥ sajóṣāḥ ; 8.8.1^a, á no viçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avṛkām pṛthú chardih : 1.48.15^c, prá no yachatād avṛkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Aṇvins)

yé vām dáṁsāṁsy aṇvinā viprasaḥ parimāmṛūh,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyokthāir acucyavimáhi,
yád vā vīṇibhir aṇvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Aṇvins)

yád vā yajñān mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bḥaspátim viçvān devān ahām huva índravīṣṇu aṇvināv aṇuhéṣasā.

For the saṁdhi of aṇvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ; 6.57.1^a, huvéma vājasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvina.

8.9.18^b (Çaçakarna Kāṇva; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām aṇvīno rātho vartir yati nṛpāyām.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
[ācikradad vīṣā hārīr, mahān mitrō nā darçatāh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)
vipraṁ viprāsō 'vase [devām mātāsa utāye,] 1.144.5^b
agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devāḥ)
sōmam rūjanam āvase 'gnīm gīrbhīr havāmahe,
adityān viṣṇuṁ sūryam brahmāṇam ca bṛhaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)
purutrā hī sadññā āsi viço viçvā ānu prabhūh,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)
samātsv agnīm āvase vājayānto havāmahe,
vājeṣu citrārāḍhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva; to Indra)
yā ayūm kṛtsam atithigvām ādayo [vāvṛdhānō divē-dive,] 8.12.28^b
tām tvā vayām hāryaṇam çatākratuṁ vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adriṇaḥ : 5.86.6^c, ghṛtām ná pūtām ādribhiḥ.

8.12.5^b : 1.8.7^b, samudrā iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ [samudrā iva pinvate,]

☞ 1.8.7^b

indra viçvābhīr ūtibhīr vavākṣitha.

8.32.12^c (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dānavān antarābharāḥ,

indro viçvābhīr ūtibhīḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhī ū sū çacīpata indra viçvābhīr ūtibhīḥ,

bhāgam ná hí tvā yaçāsam vasuvidam ānu çūra cārāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avā tyā brhatīr iṣo viçvāçcandrā amitrahan,

çacībhiḥ çakra dhunuhindra viçvābhīr ūtibhīr [devī jānītry ajījanat]

bhadrá jānītry ajījanat.]

☞ refrain, 10.134.1^{de}—6^{de}

The pāda, indra viçvābhīr ūtibhīḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^e, ny arçasānām oṣatī.

[8.12.10^a, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyām dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krātuṃ punīta ānuṣāk,

stómair indrasya vāvṛdhe mīmīta it.

8.53 (Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ājíturam sátpatīm viçvāçarṣāṇīm kṛdhī prajāsv ābhagam,

prá sū tirā çacībhiḥ yé ta ukthīnaḥ krātuṃ punatā ānuṣāk.

Cf. krātumpunīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53 (Vāl. 5).2^b.

8.12.12^b, indraḥ sómasya pitāye : 1.55.2^c, indraḥ sómasya pitāye vṛṣāyate.

8.12.14^a, utā svarāje áditiḥ : 7.66.6^a, utā svarājo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utā svarāje áditi, stómam indrāya jījanat,

☞ 7.66.6^a

purupraçastām ūtāya ṛtāsya yāt.

8.71.10^d (Sudīti Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)

āçā naḥ çirāçociṣāṃ gīro yantu darçatām,

āçā yajñāso nāmasā purūvāsum purupraçastām ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsya yāt, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
 devām-devam vó 'vase indram-indram gr̥ṇīṣāni,
 ādhā yajñāya turvāne vy ānaçuh.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)
 devām-devam vó 'vase devām-devam abhiṣṭaye,
 [devām-devam huvema vūjasūtaye, gr̥ṇānto devyā dhiyā. ~~See~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapātātamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá prāçastayaḥ ; 8.40.9^b,
 pūrvír utá prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram vṛtrāya hantave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártāso dadhiré purāḥ ;
 8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇīr anūṣatā sám ōjase : 7.31.12^a, indram vāṇīr ānutta-
 manyum evā.

8.12.23^b, stómebhir havanaçrūtam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nāntāriksāni vajriṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c—27^c, ād ít te haryatā hāri vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrām nadivṛtam çávasā vajriṇa āvadhiḥ : 1.52.2^c, indro yád
 vṛtrām āvadhiṇ nadivṛtam.]

8.12.27^b : 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
 yadā te haryatā hāri vāvṛdhāte divé-dive,
 [ād ít te viçvā bhūvanāni yemire.] ~~See~~ refrain, 8.12.28^c—30^c

8.53(Val. 5).2^b (Medhya Kāṇva ; to Indra)
 yá āyūm kūtsam atithigvām ādayo vāvṛdhānó divé-dive,
 tāñ tvā vayām hāryaçaṇā çatākratum [vājayānto havāmahe.] ~~See~~ 8.11.9^b

8.12.28^c—30^c, ād ít te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutīm.]

8.12.32^b, samicnāso āsvaran : 8.3.7^c, samicnāsa ṛbhávaḥ sám asvaran.

[8.12.33^a, *suvíryam sváçvyam*: 3.26.3^c, *sá no agniḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyām*: 8.12.11^b, *krátum punita ānuśák*; 8.53 (Val. 5).6^d,
krátum punita ānuśák.]

8.13.4^c (Nārada Kāṇva; to Indra)
iyām ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyā barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣānta yāt*: 2.5.4^d, *vayá ivānu rohate*.

8.13.7^b, *çṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *çṛṇutām jaritúr hávam*.

8.13.8^b: 8.6.34^b; 9.24.2^b, *āpo ná pravatā yatíḥ*.

8.13.10^c, *gántārā dāçuṣo gṛhām namasvínaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçuṣo gṛhām*.

8.13.11^b (Nārada Kāṇva; to Indra)
tutuḥjāno mahematé 'çvebhiḥ prūṣitāpsubhiḥ,
ā yahi yajñām açubhiḥ çām id dhi te.

8.87.5^b (Dyumnirka Vasiṣṭha; to Açvins)
ā nūnām yātam açvin āçvebhiḥ prūṣitāpsubhiḥ, 8.8.2^a
ā dāsā hiraṇyavartanī çubhas patī, *pātām sómam ṛtavṛdhā*,
 c: 1.92.18^b; d: 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunaek, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)
indra çaviṣṭha satpate *rayīm gṛṇātsu dhārāya*, 5.86.6^c
çrávaḥ sūribhyo amṛtām vasutvanām, 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
ā tvā rātham yāthotāye sumnāya vartayāmasi,
tuvikūrmīm ṛtīśāham indra çaviṣṭha satpate.

8.13.12^b, *rayīm gṛṇātsu dhārāya*: 5.86.6^c, *rayīm gṛṇātsu didhṛtam*.

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanām*.

8.13.13^c, *juṣānā indra saptibhir na ā gahi*: 3.44.1^c, *juṣānā indra hāribhir na ā gahi*.

8.13.14^b (Nārada Kāṇva ; to Indra)

ā́ tú gahi prā́ tú drava mātśvā́ sutāsya gómataḥ,
 ॥ tántuṁ tanuṣva pūrvyāṁ yāthā vidé. ॥

॥ १.१४२.१०

8.92.30^c (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 mó śū brahméva tandrayúr bhūvo vājānaṁ pate,
 mātśvā́ sutāsya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántuṁ tanuṣva pūrvyāṁ yāthā vidé: १.१४२.१०, tántuṁ tanuṣva
 pūrvyāṁ.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
 yád vā samudré āndhaso vitéd asi.

8.97.4^{ab} (Rebha Kāṇya ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
 átas tvā gṛbhír dyugád indra kecibhír ॥ sutāvāṁ ā́ vivāsatí. ॥

॥ १.८४.९^b

Of. the very similar distich, 5.73.1^{ab}, yád adyā sthāḥ parāvátí yád arvāvátí aṣvínā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā avasyávaḥ: 9.17.7^b ; 63.20^b, dhībhir viprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 trikadrakeṣu cétanaṁ devāso yajñám atnata,
 tám id vardhantu no girāḥ sadāvṛdham.

9.61.14^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 tám id vardhantu no giro ॥ vatsāṁ samñcivarir iva, ॥
 yá indrasya hrđamsāniḥ.

॥ ८.६९.११^c

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^c.

8.13.19^c, ūcīḥ pāvakā ucyate só ádbhutaḥ: १.१४२.३^a ; 9.24.6^a, ūcīḥ pāvakó
 ádbhutaḥ ; 9.24.7^a, ūcīḥ pāvakā ucyate.

8.13.25^c dhuksāsva pipyúṣm iṣam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣm iṣam ;
 8.54 (Val. 6).7^d ; 9.61.15^b, dhuksāsva pipyúṣm iṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihā tyā́ sadhamādyā́ yujānāḥ sómapitaye,
 hárti indra pratādvastu abhí svāra.

8.32.20^a (Medhatithi Kāṇva; to Indra) =8.93.24^a (Sukakṣa Āṅgirasa; to Indra)

ihā tyā sadhamādyaḥ hārī hiranyakeçyā,

8.32.29^b

volhām abhi prāyo hitām.]

8.32.9^c8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rātha utó te vṛṣaṇā hārī,

vṛṣā tvām çatakrato vṛṣā hávaḥ.

8.33.11^{cd} (Medhyātithi Kāṇva; to Indra)

vṛṣanas te abhiçavo vṛṣā káçā hiranyáyi,

vṛṣā rátho maghavan vṛṣaṇā hārī vṛṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhiçavaḥ, káçā, ráthah, hārī—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayām sutāḥ.8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇam huve vājriṇ citrābhīr utībhīh.8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.8.14.4^c: 4.32.8^b, yád dītsasi stutó maghām.8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyūṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyūṣaḥ,

sakhitvām ā vṛṇīmahe.]

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntāriḁṣam atiran māde sōmasya rocanā,

indro yád ābhīnad valām.

10.153.3^b (Devajāmāyā Indramātarāḥ; to Indra)

tvām indrāsi vṛtrahā vy āntāriḁṣam atiraḥ,

ūd dyām astabhñā ójasaḥ.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
indram gṛbhīs taviṣām ā vivāsata.

8.92.5^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prārcatē_{ndram} sómasya pītāye,_ç 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥūtām puruṣtūtām gāthānyāni sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandānó asyā barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvātha.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
āram kṣáyāya no mahé_{viçvā rūpāny āviçān,} 7.55.1^b
indram jāitrāya harṣayā çācipátim.

9.111.3^c (Anānata Pāruçcepi; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthah,
āgmann ukthāni pāuṣsyéndram jāitrāya harṣayan,
vājraç ca yád bhavātho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣanínām: 3.10.1^b; 10.134.1^d, samrājām carṣanínām.]

8.16.7^{bc}: 8.2.32^{bc}, indrah purū puruhutāh, mahān mahībhiḥ çacrbhiḥ.

8.16.11^c (Irimbiḥhi Kāṇva; to Indra)
sá naḥ pápriḥ párayāti svastí nāvā puruhutāh.
indro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 ātīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhīnāt kañīna odanām pacyāmānaḥ paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved. Stud. iii. 65.

[8.17.1^b, índra sómanaḥ pībā imám : 10.24.1^a, índra sómam imám piba.]

Cf. under 1.84.4.

8.17.1^c : 3.24.3^c, édām barhiḥ sado máma.

8.17.2^b : 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Vál.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvám vaso dānīya çikṣasi sá rāyās póṣam açnute,
 8.51(Vál.3).6^{ab}
 tām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vál.3).6^c

8.61.14^d (Bhargha Prāgātha ; to Indra)
 tvám hi rādhaspate rādhaso maháḥ kṣáyasyāsi vidhatāḥ,
 tām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vál.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama sutávanto havāmahe,
 yád indra mṛtīyāsi naḥ, 8.93.28^a-30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmākaḥ suṣtutír úpa : 1.84.2^c, řṣīṇām ca stutír upa.]

SV. 2.380 reads řṣīṇām suṣtutír upa, as its version of 1.84.2.

8.17.8^c : 6.56.2^c, índro vṛtrāpi jighnate.

8.17.10^c : 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta indra sómo nipūto ádhi barhīsi,
 éhīm asyá drāvā piba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyá rādhaso mahé cāruḥ mādāya ghṛṣvaye,
 éhīm indra drāvā piba.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pítāye.

8.18.1^b: 8.7.15^b, sumnāṁ bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7}^b,
vāruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

[tát sú naḥ savitā bhāgo vāruṇo mitró aryamā,
çárma yachantu saprátho yád ímahe. 4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Añhomuc Vāmadevya; to Viçve Devāḥ)

çunām asmābhyam útāye [vāruṇo mitró aryamā,
çárma yachantu saprátha ādityāso yád ímahe áti dviṣaḥ. 1.26.4^b

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dviṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time vāruṇo mitró aryamā of pāda b.

8.18.5^c, añhóç cid urucákrayo 'nehásaḥ : 5.67.4^d, añhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa sridham ápa sedhata durmatim,
ádityāso yuyótanā no áñhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)
grāvāno ápa duchúnām ápa sedhata durmatim,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatádyā yán múmoci,
énavantam cid énaṣaḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityas)
tát sú no návyam sányasa ádityā yán múmoci,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi ... indrāya ... prasnāya pātye dhīyo marjayanta*; and still more clearly 10.91.13, *imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā ucatē ṛṇótu naḥ*. These passages show *prasnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *čárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥčānsam mártyaṁ ripúm* : 2.41.8^c, *duḥčānsa mártyo ripūḥ*.

8.18.16^a (Irimbiṭhi Kāṇva; to Ādityas)
 á čárma párvatānām ótápām vṛṇīmahe,
 dyāvaksāmāre asmād rāpas kṛtam.

8.31.10^a (Manu Vāivasvata; Daṁpatyor ačīṣaḥ)
 á čárma párvatānām vṛṇīmahe nadīnām,
 á viṣṇoḥ sacābhuvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa čānsyam* : 8.83.4^b, *vāmām varuṇa čānsyam*.]

[8.18.22^c, *prá sú na áyur jīvase tīretana* : 10.59.5^b, *jīvātave sú prá tirā na áyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyām óhire* : 1.128.6^c, *devatrā havyām óhiṣe*.

8.19.3^c : 1.12.1^c, *asyá yajñāsya sukrátum*.

[8.19.4^{ab}, *nṛjó nāpātaṁ subhágaṁ sudīditim agním črēṣṭhaçociṣam* : 8.44.13^{ab},
nṛjó nāpātaṁ á huve 'gnīm pávakāçociṣam.]

8.19.6^c, *ná tám áňho devákṛtaṁ kútaç caná* : 2.23.5^a, *ná tám áňho ná duritām kútaç caná*; 10.126.1^a, *ná tám áňho ná duritām*.

8.19.7^c : 7.15.8^c, *suvíras tvám asmayūḥ*.

8.19.8^b (Sobhari Kāṇva; to Agni)
 pračānsamāno átithir ná mitriyo 'gní rátho ná védyaḥ,
 tvé kśmāso ápi santi sūdhāvas tvám rája rayīnām.

8.84.1^c (Uṇanas Kāvya; to Agni)

présthām vo átitihīṇ, stuṣé mitráṃ iva priyám,
agnīm ráthām ná védyam.

sc 1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c; sá dhībhīr astu sánitā.

[8.19.16^a, yéna cáṣṭe várūṇo mitró aryamā: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhīré nṛcákṣasam,
viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)

té ghéd agne svādhyò 'hā víçvā nṛcákṣasah,
tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasah by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasah as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṃ mánah kṛṇuṣva vṛtraturye.

8.19.21^c, yájiṣṭhām havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭhām havyaváhana;
7.15.6^c, yájiṣṭho havyaváhanah.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasah sūnav áhuta.

[8.19.32^c, samrújam trásadasyavam: 10.33.4^b, rájānam trásadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhūmīr yámeṣu réjate; 1.37.8^c, bhiyá yámeṣu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiraṇyáye,
góbhandhavaḥ sujātāsa iṣé bhujé mahānto na spárase nū.

8.22.9^b (Sobhari Kāṇva; to Aṇvins)

ā hí ruhátam aṇvīnā ráthe kóḥe hiraṇyáye vṛṣaṇvasū,
yuñjātham pívarīṇ iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech'); góbhandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛeṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d: 5.87.2^d, dānā mahná tād eṣām.

8.20.26^b (Sobhari Kāṇva; to Maruts)

viḡvaṃ pácyanto bibhr̥thā tanúsv ā tēnā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Saṃmāda, or others; to Ādityas)
yád vaḥ ḡrāntāya sunvaté várūtham ásti yác chardīḥ,
tēnā no ádhi vocata.

Cf. tā u no ádhi vocata, 8.30.3^b.

8.20.26^d: 8.1.12^d, iṣkartā víhrutaṃ pūnaḥ.

8.21.3^c: 5.40.1^b, sómaṃ somapate piba.

8.21.4^d: 1.14.1^b, viḡvebhīḥ sómapitaye.

[8.21.5^c, abhí tvām indra nonumaḥ: 7.32.22^a, abhí tvā ḡura nonumaḥ.]

8.21.9^c: 1.30.7^c, sákhāya índram utáye.

8.21.11^a (Sobhari Kāṇva; to Indra)

tváyā ha svid yujá vayám prátí ḡvásantam vṛṣabha bruvīmahi,
saṃsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others; to Agni)
tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ḡmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpīr indra janúṣā sanád asi: 1.102.8^c, aḡatrúr indra janúṣā sanád asi;
10.133.2^c, aḡatrúr indra jajñīṣe.

[8.21.18^d, sahásram ayúta dádāt: 8.2.41^b, catvāry ayúta dádāt.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva ū rátham adyá dānsiṣṭham útaye,
yám aṇvinā suhavā rudravartanī ū sūryáyai tasthāthul.

10.39.11^c (Ghoṣa Kākṣivati ; to Aṇvins)

ná tām rājanāv adite kútaḥ canā nūho aṇoti duritām nakir bhayām,
yám aṇvinā suhavā rudravartanī purorathānī kṛnuthāḥ pātnyā sahā.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettyly, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pātnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhāvāṁ puruspṛhām bhujoyūṁ vājeṣu pūrvyam,
sacanāvantāṁ sumatibhiḥ sobhare vīdveṣasam anekṣasam.

8.46.20^d (Vāca Aṇvya ; to Indra)

sānitāḥ sūsanitar ūgra citra cētiṣṭha sūnṛta,
prāsāhā samrāt sāhurim sāhantāṁ bhujoyūṁ vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden bei den krafttaten ersten' (supply rātham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bludschju, der in den Kämpfen der erste ist.' Of course bhujoyim, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihā tyā purubhūtām.

[8.22.3^c arvācinā sv āvase karāmahe : 10.38.4^d, arvāncam indram āvase, &c.]

8.22.3^d : 8.5.5^c, gāntārā dāṇṣo grhām ; 8.13.10^c, gāntārā dāṇṣo grhām namasvinah.

8.22.5^{ab}, rátho yó vām trivandhuró hiranyābhīṣur aṇvinā : 8.5.28^{ab}, rátham hiranyavandhuraṁ hīranyābhīṣum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyā gatam.

8.22.8^c : 4.47.3^d, ū yātaṁ sōmapītaye.

8.22.8^d : 4.46.6^c ; 49.6^b, pibataṁ dāṇṣo grhā.

8.22.9^b, ráthe kōḥ hiranyāye vṛṣanvasū : 8.20.8^b, ráthe kōḥ hiranyāye.

8.22.10^a, yābhiḥ pakthām āvatho yābhir ādhrigum : 1.112.20^b, bhujoyūṁ yābhir āvatho yābhir ādhrigum.

8.22.14^c (Sobhari Kāṇva; to Aṣvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,
mā no mār̥tāya ripāve vājinīvasū parō rudrāv āti khyatam.

8.60.8^a (Bhargava Prāgātha; to Agni)

mā no mār̥tāya ripāve rakṣasvīne māghāçāṣṭya rīradhaḥ,
āsredhaddhis tarāṇibhir yaviṣṭhya çivebbhiḥ pāhi payūbbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metro of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c; 8.103.5^d, viçvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, úd asya çocir asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hótāraṇ carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam; 9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, viçve hí tvā sajōṣasaḥ; 5.21.3^b, tvām viçve sajōṣasaḥ.

8.23.18^b: 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viçvamanas Vāiṣṭva; to Agni)

prathamām jātāvedasam agnīm yajñēṣu pūrvyām,
prāti srūg eti nāmasā haviṣmati.

8.39.8^e (Nabhāka Kāṇva; to Agni)

yó agniḥ saptāmānuṣaḥ çrītó viçveṣu sīndhuṣu,
tām āganma tripastyaṁ mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām nabhantām anyaké same. ☞ refrain, 8.39.1^f ff.

8.60.2^d (Bhargava Prāgātha; to Agni)

āchā hí tvā sahasaḥ sūno aṅgiraḥ srúçaç cāranty adhvaré,
urjó nāpātāṇ ghṛtākeçam tmahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

viçveṣām ihā stuhi hótīṇām yaçastamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^c.

[8.23.23^a, ābhīr vidhemāgnāye: 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a: 1.127.8^d, ātithīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vāiṣṭha; to Agni)
 váṁsvā no váryā purú váṁsva rāyāḥ puruṣpāḥ,
 suvṛyasya prajāvato yācasvataḥ.

8.60.14^d (Bhargha Prāgātha; to Agni)
 nahī te agne vṛṣabha pratidhīṣe jāmbhāso yād vitīṣṭhase,
 sá tvām no hotaḥ sūhutaṁ haviṣ kṛdhi váṁsvā no váryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 váryā purú is frequent cadence: 4.55.9; 5.23.3; 6.16.5; 8.1.22.

[8.23.29^b, tvām no gómātīr īṣaḥ: 5.79.8^a; 8.5.9^a; 9.62.4^a, utá no, &c.]

[8.23.30^a, ágne tvām yaçú asi: 8.90.5^a, tvām indra yaçú asi.]

8.23.30^c (Viçvamanas Vāiṣṭha; to Agni)

ágne tvām yaçú asy, á mitrávárūṇa vaha,
 ṛtāvānā samrājā pūtádaḥṣasā.

cf. 8.23.30^a

8.25.1^c (The same; to Mitra and Varuṇa)
 tá vām viçvasya gopā devā devēṣu yajīyā,
 ṛtāvānā yajase pūtádaḥṣasā.

8.24.1^b: 3.53.13^b, bráhméndrāya vajríṇe.

8.24.3^a: 1.12.11^a, sá na stāvāna á bhara; 9.40.5^a; 61.6^a, sá nahī punāná á bhara.

8.24.8^b (Viçvamanas Vāiṣṭha; to Indra)

vayām te asyá vṛtrahan vidyāma çūra návyasaḥ,
 váso spārháasya puruhūta rādhasaḥ.

8.50 (Vāl. 2).9^b (Puṣṭigu Kāṇva; to Indra)
 etávatas te vaso vidyāma çūra návyasaḥ,
 yáthā prāva étaçam kṛtvye dhāne, yáthā váçam daçavraje.

cf. 8.49 (Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewürung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḥkhiya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halbst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halbst, dem Vaça beim Daçavradsha'. Now 8.50 (Vāl. 2).9 is, as usual, a variation of 8.49 (Vāl. 1).9:

etávatas ta ímaha indra sumnáśya gómataḥ,
 yáthā právo maghavan médhayātithiṁ yáthā nīpātithiṁ dhāne.

This stanza can have but one meaning: 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50 (Vāl. 2).9 must mean much the same thing: 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnáśya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etávatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl.1).9, may bear upon the meaning of a third, 8.50(Väl.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Väl.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Väl.2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prolog*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl.2).9, and again, on account of its more obvious construction, that 8.49(Väl.1).9 is the model after which 8.50(Väl.2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmaḥi ṣravasyāvaḥ*.

8.24.19^a (*Viṣvamanas Vaiyaçva*; to Indra)
ēto nṛ indraṁ stāvāma sākḥāya stōmyaṁ nāram,
kṛṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (*Kusidin Kāṇva*; to Indra)
ēto nṛ indraṁ stāvāmēçānāṁ vāsavaḥ svarājāṁ,
nā rādhasā mardhiṣan nah.

8.95.7^a (*Tiracī Āṅgīrasa*; to Indra)
ēto nṛ indraṁ stāvāma çuddhāṁ çuddhēna sāmna,
çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrāja putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *bṛhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajyāya sukrātu*: 1.25.10^c, *sāmrajyaya sukrātuḥ*.

8.25.11^c, *āriṣyānto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprau ródasi mahitvá*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhayaḥ matī*.

8.26.9^a (*Viṣvamanas Vaiyaçva*, or *Vyaçva Āṅgīrasa*; to Aṣvins)
vayāṁ hī vām hāvāmaha ukṣanyānto vyaçvavát,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (*Dyumnika Vasiṣṭha*, or others; to Aṣvins)
vayāṁ hī vām hāvāmaha vipanyāvo vipraso vājasātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavát* cf. p. 20, note 3.

[8.26.11^c, sajōśasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyaṁ bhūtv aḡvinā.

8.26.21^c (Viḡvamanas Vāiḡyaḡva, or Vyaḡva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmatār adbhuta,
āvāṁsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

ḡmāhi vo mahatām āvo ḡ vāruṇa mitrāryaman, ḡ a: 8.47.1^a; b: 5.67.1^c
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvāṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dāḡṣe,
yām ādityā abhī druḡō rākṣathā nēm aḡhāṁ naḡat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, īḡṇaṁ rāyā imahe.

8.27.8^d: 4.1.3^e, marūtsu viḡvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkāṁ chardīḡ: see under 1.48.15^c.]

8.27.10^b, dēvāso āsty āpyam: 1.105.13^b, dēvēsu āsty āpyam.]

8.27.13^{ab}, devāṁ-devaṁ vō 'vase devāṁ-devam abhīṣṭaye: 8.12.19^{ab}, devāṁ-devaṁ vō 'vase indram-indraṁ ḡṇīṣāṇi.

[8.27.13^c, devāṁ-devaṁ huvema vājasataye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyaṁ tirate vī mahīr īṣo yō vo vārāya dūḡati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhārmanas pāri.

8.27.16^d: 1.41.2^c, āriṣṭaḡ sārva edhate; 10.63.13^a, āriṣṭaḡ sā mārto viḡva edhate.

8.27.17^c, aryamā mitrō vāruṇaḡ sārātayaḡ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḡ pārijmā.

8.27.19^a, yād adyā sūrya udyatī: 7.66.4^a: 8.27.21^a, yād adyā sūra ūdite.

8.27.21^a: 7.66.4^a, yād adyā sūra ūdite; 8.27.19^a, yād adya sūrya udyatī.

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 8.3.2^b; 10.126.3^b-7^b,
várupo mitró aryamā.

[8.28.5^c, saptó ádhi çriyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devéṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devéṣu médhiraḥ.]

[8.29.9^b, samrājā sarpirāsuti: 1.136.1^d; 2.41.6^a, tā samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, viçvam áyur vy āçnutāḥ: 1.93.3^c, viçvam áyur vy āçnavat; 10.85.42^b,
viçvam áyur vy āçnutam.

8.31.10^a: 8.18.16^a, á çarma párvatānām.

8.31.11^a (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)
áitu pūṣā rayír bhágaḥ svastí sarvadhātamaḥ,
urúr ádhvā svastāye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣā rayír bhágaḥ sómaḥ punāno arṣati,
pátir viçvasya bhūmano vy ākhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urúr ádhvā svastāye, and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschán, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{code}-18^{code}, devānām yá ín máno yájamāna iyaksaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)
nákiṣ tárn kármaṇā naçan ná prá yogan ná yoṣati,
devānām yá ín máno yájamāna iyaksaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15^{code}-18^{code}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nákiṣ tárn kármaṇā naçad yáç cakāra sadāvrdham,
indram ná yajñáir viçvāgurtam fbhvasam ádhṛṣṭān dhṛṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d; 8.6.24^a, utā tyād āṇvāṇyam.

8.32.2^c (Medhatithi Kāṇva; to Indra)

yāḥ sfbīdam ānarṇaṇīm pīpruḥ dāsām ahīcūvam,
vādhīd ugrō riṇān apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiṇvarayaḥ; to Pavamāna Soma)
īndur īndrāya toṇate nī toṇate ṇrīṇān ugrō riṇān apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words īndur īndrāya: the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word ṇrīṇān which belongs regularly to the diction of the Pavamānyaḥ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣe tād īndra pāuṇsyam.

8.32.7^b, stotāra īndra girvaṇaḥ : 4.32.8^c, stotf̥bhya īndra girvaṇaḥ.

8.32.12^c, īndro viṇvābhīr utībhīḥ : 8.12.5^c, īndra viṇvābhīr utībhīr vavākṣitha;
8.61.5^b; 10.134.3^d, īndra viṇvābhīr utībhīḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yō rāyō 'vānir mahān supārāḥ sunvatāḥ sākḥā.

8.32.13^c, tām īndram abhī gāyata; 1.4.10^c; 5.4^c, tasmā īndrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsrā vājy ūvṛtaḥ.

[8.32.22^c, dhēnā īndrāvacūkaṇat : 10.43.6^b, jānānām dhēnā avacūkaṇad vīṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo nā sadhryāk.

8.32.24^b, sōmaṁ vrāya cīpriṇe : 6.44.14^d, sōmaṁ vrāya cīpriṇe pibadhyāi.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva; to Indra) =

8.93.24 (Sukakṣa Āṅgirasas; to Indra)
ihā tyā sadhamādya hārī hīraṇyakeṇyā,
volhām abhī prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādya.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
 kāṇvebhir dhr̥ṣṇav ā dhr̥ṣād vājān darśi sahasrīṇam,
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣū gōmantam imahe.

8.88.2^d (Nodhas Gautama ; to Indra)
 dyukṣām sudānum tāviṣibhir āvrtān girīm nā purubhōjasam,
 kṣumāntam vājān çatīnam sahasrīṇam makṣū gōmantam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vṣṣéd asi vṣṣajūtir nō 'vrtāḥ,
 vṣṣā hy ūgra çr̥ṇviṣé parāvāti, vṣṣo arvāvāti çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Mārica ; to Pavamāna Soma)
 vṣṣas te vṣṣṇyam çāvo vṣṣā vānam vṣṣā mādāḥ,
 satyām vṣṣan vṣṣéd asi.

Of 10.153.2^c, tvām vṣṣan vṣṣéd asi.

8.33.10^c, vṣṣā hy ūgra çr̥ṇviṣé parāvāti : 8.6.14^c, vṣṣā hy ūgra çr̥ṇviṣé.

8.33.11^{cd}, vṣṣā rātho maghavan vṣṣaṇā hārī vṣṣā tvām çatakrato : 8.13.31^{abc},
 vṣṣayām indra te rātha utó te vṣṣaṇā hārī, vṣṣā tvām çatakrato vṣṣā
 hāvaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
 asmākam adyāntamaṁ stōmaṁ dhīṣva mahāmaha,
 asmākam te sāvānā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
 sácā sōmeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
 tvām id dhī brahmakṛte kāmyaṁ vāsu dēsthāḥ sunvaté bhūvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god) ; *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sām bharāmasi yajñam ukthām turām vācaḥ, to wit : ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sōmeṣu, as compared with asmākam te sāvānā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}—15^{cd}, divó amúṣya çāsato divām yayá divāvaso.

8.34.4^b : 5.35.6^d ; 8.6.37^c, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ;
 8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva; to Indra)

ā no yāhi mahemate sāhasrote ṣātāmagha,

└divo amūṣya ṣāsato divām yayā divāvaso.┘

☞ refrain, 8.34.1^{cd}—15^{cd}

9.62.14^a (Jamadagni Bhārgava; to Soma Pavamāna)

sahasrotiḥ ṣātāmagho vimāno rājasah kavīḥ,

└īndrāya pavate mādah.┘

☞ 9.6.7^b

[8.34.8^a, ā tvā hōtā mánurhitaḥ; 1.13.4^e, āsi hōtā mánurhitaḥ; 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitaḥ.]

8.34.11^a, ā no yāhy ūpaçruti: 8.8.5^a, ā no yātam ūpaçruti.

8.34.13^b (Nīpātithi Kāṇva; to Indra)

ā yāhi pārvatebhyaḥ samudrāsyādhi viṣṭāpaḥ,

└divo amūṣya ṣāsato divām yayā divāvaso.┘

☞ refrain, 8.34.1^{cd}—15^{cd}

8.97.5^b (Rebha Kāçyapa; to Indra)

yād vāsi rocané divāḥ samudrāsyādhi viṣṭāpi,

yāt pārthive sādane vītrahantama ┘yād antārikṣa ā gahi.┘

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

└prā vācam indur iṣyati, samudrāsyādhi viṣṭāpi,

☞ 9.12.6^a

jīnvan kōçam madhuçūtam.

9.107.14^c (Sapta Ṛṣayah; to Soma Pavamāna)

└abhi sōmāsa āyavaḥ pavante mādyam mādām,┘

☞ 9.23.4^{ab}

samudrāsyādhi viṣṭāpi manīṣīno ┘matsarāsah svarvīdah.┘

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b: 2.31.1^b, ādityāi rudrāir vāsuhīḥ sacābhūvā.

8.35.1^c—21^c, sajoṣasā uṣāsā sūryeṇa ca.

8.35.1^d—3^d, sōmam pibatam açvinā.

[8.35.3^a, viçvair devāis tribhīr ekādaçāir ihā: 1.34.11^a, ā nāsatyā tribhīr, &c.]

8.35.4^b—6^b, viçvehā devāu sāvanāva gachatam.

8.35.4^d—6^d, iṣam no voḥam açvinā.

8.35.7^b—9^b, sōmam sutām mahiṣevāva gachathaḥ.

8.35.7^d—9^d, trīr vartīr yātam açvinā.

8.35.10^b—12^b, prajāṁ ca dhattām drāvīṇam ca dhattam.

8.35.10^d—12^d, ūrjam no dhattam açvinā.

8.35.13^b—15^b, marūtanta jaritūr gachatho hāvam.

8.35.13^d–15^d, *adityāir yātam aṣvinā*.

8.35.16^b–18^b, *hatām rākṣāṁsi sódhatam āmivāh*.

8.35.16^d–18^d, *sóman sunvató aṣvinā*.

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā*.

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *aṣvinā tiróahnyam*.

8.35.22^a, *arvág rátham ní yachatam*: 1.92.16^c; 7.74.2^c, *arvág rátham sámanasā ní yachatam*.

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *píbatam sómyam mádhu*; 8.24.13^b, *píbatí sómyam mádhu*.

8.35.22^{ode}–24^{ode}, *á yātam aṣvinā gatam avasyúr vām ahām huve dhattām rátnāni dāçuse*.

The páda, *á yātam aṣvinā gatam*, also at 8.8.6^c; the páda, *dhattām rátnāni dāçuse*, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, *vivákṣaṇasya pitāye*.

8.36.1^{b-e}–6^{b-e}, *pibā sóman mādāya kām çatakrato, yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsuḥ janítvān indra satpate*.

Cf. 8.95.3^a, *pibā sóman mādāya kām*.

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā prthivyāḥ pibā sóman mādāya kām çatakrato,

☞ refrain: see prec. item

yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsuḥ janítvān indra satpate,

☞ refrain: see prec. item

9.96.5^b (*Pratardana Dāivodasi*; to Pavamāna Soma)

sóman pavate janitā matínām janitā divó janitā prthivyāḥ,

janitágnér janitā súryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated páda cf. 2.40.1^b, *jānanā divó jānanā prthivyāḥ*.

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

çyāvāçvasya sunvatās (8.37.7, rébhatas) tātāḥ çṛṇu yáthāçṛṇor átreḥ kármāni kṛṇvatāḥ,

prá trasádasyum ávitha tvām éka ín nṛṣáhya indra bráhmāni (8.37.7, kṣa-trāni) vardhayān.

8.38.8^a (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 ḡyāvāḱvasya sunvató 'tṛṇāṃ ḡṇutaṃ hávam,
 indrāgni sómapiṭaye.

Cf. the refrain, ḡyāvāḱvasya sunvató madacyutā, 8.35.19^b–21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ede}, 2^{bed}–6^{bed}, indra viḡvābhir ūtibhiḡ, mādhyamādinasya sávanasya vṛtrahann anedya pibā sómasya vajrivaḡ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ḡyāvāḱvasya rébhataḡ (8.36.7^a, sunvatás) tātā ḡṇu : 8.38.8^a, ḡyāvāḱvasya sunvatāḡ.

8.38.1^c–3^c, indrāgni tásya bodhatam.

8.38.2^b, vṛtrahāṇāparāḡitā : 3.12.4^b, sajítvanāparāḡitā.

8.38.3^{ab} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 idām vām madiráṃ mādhv ádhuḡsann ádribhir nárah,
 [indrāgni tásya bodhatam.] ☞ refrain, 8.38.1^c–3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhuḡsann ádribhir nárah,
 juṡāṇā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṡéṡhām yajñām iṡṡāye ; 5.72.3^b, juṡéṡtām yajñām iṡṡāye.

8.38.4^c–6^c, indrāgni ū gataṃ narā.

Cf. 3.12.1^a, indrāgni ū gataṃ sutām.

8.38.7^a, prātaryāvabhir ū gataṃ : 5.51.3^b, prātaryāvabhir ū gahi.

8.38.7^c–9^c : 6.60.9^c, indrāgni sómapiṭaye.

8.38.8^a, ḡyāvāḱvasya sunvatāḡ : 8.36.7^a = 8.37.7^a, ḡyāvāḱvasya sunvatás (8.37.7^a, rébhataḡ) tātā ḡṇu.

8.38.9^{abc} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 evā vām ahva ūtāye yáthāhuvanta médhirāḡ,
 [indrāgni sómapiṭaye.] ☞ refrain, 8.38.7^c–9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aḡvins)
 evā vām ahva ūtāye yáthāhuvanta médhirāḡ,
 [nāsatyā sómapiṭaye] [nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c–9^c ; pāda 8.42.6^c in 8.42.4^c–6^c (cf. áḡvinā sómapiṭaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

[8.38.10^b, indrāgnyór āvo vṛṇe: 8.94.8^b, devānām āvo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nābhantām anyaké same.

8.39.6^d, agnir dvārā vy ūrṇute: 1.128.6^g, agnir dvārā vy ūrṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēsu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^c, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{be}, indratvotāḥ sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāñitayāḥ pūrvīr utā prācāstayāḥ.

8.40.10^c, 11^c, utō nū cid yā ójasā (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jēṣat svārvatīr apāḥ: 8.40.11^e, ājāih svārvatīr apāḥ; 1.10.8^c, jēṣaḥ svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.12.11^d, vayām syāma pātayo rayīṇām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śu prābhūtaye vāruṇāya marúdbhyó 'reā vidúṣtarebhyāḥ,
yó dhītā mānuṣāṇām paçvó gā iva rākṣati, nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahīyu Āṅgirasa; to Soma Pavamāna)

sā na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śu samanā girā pitṛṇām ca mánmabhiḥ,

nābhākasya prācāstibhir yāḥ síndhūnām ūpodayé saptásvasā sá madhyamó
nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gaupāyana and others; to Viṣve Devāḥ)
 máno nv á huvāmahe nārācaṁsēna sómena,
 pitṛñām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^a–6^c, nāsatyā sómapitaye.

Cf. 8.8.5^b, áçvinā sómapitaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indragṇi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa Irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgīrasa; to Agni)
 ukṣānnāya vaçānnāya sómapṛṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn áçvāsa ṛṣabhāsa ukṣāṇo vaçā meṣū avasṛṣṭāsa ūhutāḥ,
 kilālapé sómapṛṣṭhāya vedhāse hṛdā matirṇ janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgīrasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vīḷave,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[8.43.15^c, āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómaṁ juṣasva me: 1.12.12^c, imām stómaṁ juṣasva naḥ.

8.43.18^b, 29^b, vīçvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, vāhniṁ hótāram īlate: 6.14.2^c; agnīm hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)
 tám iḷiṣva yá áhuto 'gnīr vibhrájate ghṛtāiḥ,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pusan)
 asmākam ūrjá rátham pūṣā aviṣṭu máhināḥ,
 bhúvad vājanām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçāṁ rājānam ādbhutam ādhyakṣaṁ dhārmaṇām imām,
agnīm īle sā u çravat.

8.44.6^c (The same)
mandrām hótāram ṛtvijam citrābhānuṁ vibhāvasum,
agnīm īle sā u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çīrām pāvakaçociṣam; 10.21.1^d, çīrām pāvakaçociṣam
vivakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sā tvām agne vibhāvasuḥ srjān sūryo ná raçmibhiḥ,
çārdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnu Kāçyapāu; to Pavamāna Soma)
pāvamāna māhi çrāvaç, citrēbhīr yaṣi raçmibhiḥ, 9.4.1^b
çārdhan támāṁsi jighnase viçvāni dāçuṣo gṛhé.

Cf. 9.66.24^c, kṛṣṇā támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm īle sā u çravat.

8.44.9^c: 6.52.12^c, cikitvān dāivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prāti śma deva rīṣataḥ.

8.44.13^a: 7.16.1^b, urjó nápatam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukrēṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, devāir á satsi barhīsi.

8.44.19^a: 3.10.1^a, tvām agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no gīraḥ.

8.44.25^b: 8.6.4^c, samudrūyeva sīndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayām agne tvé āpi.

8.44.28^c: 1.10.9^c, tasmāi pavaka mṛṣaya.

8.45.1^b, strīṇānti barhīr ānuṣāk: 1.13.5^a, strīṇitā barhīr ānuṣāk; 3.41.2^b, tistirē barhīr ānuṣāk.

8.45.1^c—3^c, yēṣām indro yūvā sākha.

8.45.4^{bc} (Triṣoka Kāṇva; to Indra)

ā bundāṁ vṛtrahā dade jātāḥ pṛchad vī mātāram,

kā ugrāḥ ké ha ṇṇvire.

8.77.1^{bc} (Kurusuti Kāṇva; to Indra)

jajñānó nū çatākratur vī pṛchad iti mātāram,

kā ugrāḥ ké ha ṇṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasi vadad: in 8.77.2^c with ād īm çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv.; Bergaigne, iii. 105; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathītamo rathīnām: 1.11.1^c, rathītamaṁ rathīnām.

8.45.10^b (Triṣoka Kāṇva; to Indra)

vṛjyāma te pāri dvīśó 'raṁ te çakra dāvāne,

gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

āraṁ hī śmā sutēsu naḥ sómeṣv indra bhūṣasi,

āraṁ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the pāda āraṁ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical: supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, āraṁ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānaic cid yānto adriṇaḥ: 8.61.4^d, makṣú cid, &c.]

8.45.13^a: 3.42.6^a, vidmā hī tvā dhanamjayām.

8.45.15^c, tāsya no véda ā bhara: 1.81.9^c, téṣām no véda ā bhara.

[8.45.21^a, stotrām indrāya gāyata: 8.89.1^a, bṛhād indrāya gāyata.]

[8.45.21^b, purunrmpāya sātvaṇe: 6.45.22^b, puruhutāya sātvaṇe.]

8.45.29^c: 1.5.2^c, indraṁ sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛláyāsi naḥ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vásu spārham tād ā bhara.

8.46.3^{b+c} (Vaça Açvya; to Indra)

ā yāsyā te mahimānam çátamūte çátakrato,
gīrbhīr grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çátamūtiṁ çátakratum,
samānam indram āvase havāmahe vásavānam vasūjūvam.

8.54(Val. 6).1^b (Mātariçvan Kāṇva; to Indra)

etāt ta indra vīryaṁ gīrbhīr grṇānti kārāvaḥ,
té stobhanta ūrjam āvan ghṛtaçútāṁ pāurāso nakṣan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c; 8.26.22^b; 53(Val. 5).1^d, īçānam rāyā imahe.

8.46.8^{a+b} (Vaça Açvya; to Indra)

yās te mado vāreṇyo yā indra vṛtrahāntamaḥ,
yā adadīḥ svār nṛbhīr yāḥ pītanāsu duṣṭāraḥ.

9.61.19^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)

yās te mado vāreṇyas tēnā pavasvāndhasā,

1devāvīr aghaçaṁsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

yās te citrāçravastamo yā indra vṛtrahāntamaḥ,
yā ojadātamo madaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svār jaya; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīṣā mado vāreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çūro āstā pītanāsu duṣṭāraḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya; to Indra)

yó duṣṭāro viçvavāra çravāyyo vājeṣv āsti tarutā,
sā naḥ çaviṣṭha sāvānā vaso gahi gamēma gómati vrajé.

8.51(Val. 3).5^d (Çruṣṭigu Kāṇva; to Indra)

yó no datā vásunām indraṁ tāṁ hūmahe vayām,
vidmā hy āsya sumatīṁ nāvīyasīṁ gamēma gómati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gāntā gómati vrajé; and 7.32.10^d, gāmat sá gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujiyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yām ādityā abhi druho rākṣathā nēm aghāim naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Saṁmata, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1^c
[āvāṁsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmapi.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditiḥ çārma yachatu,] 6.75.12^d
mātā mitrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] 1.136.2^c; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhānaka; to Viçe Devāḥ)

viçvasmān no āditiḥ pātṁ ānhaso mātā mitrāsya vāruṇasya revātāḥ,
svārvaj jyōtir avṛkāim naçīmahi [tād devānām āvo adyā vṛṇīmahe.]

8.36.2^d—12^d

8.47.9^d: 1.136.2^c, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, tritē (17^c, evā) duṣvāpnయా sāravam.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūso yāsmād duṣvāpnయాād ābhāiṣmāpa tād uchatv [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetāsa Āṅgirasā; Duḥṣvapnāghnam)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,

jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tām sā ṛchatu yō no dvēṣṭi
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ grāuṣṭīva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró róma pavate ādrīdugdhāḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d : see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhī vāsyaso naḥ : 4.2.20^c, ūc chocasva kṛṇuhī, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastī táva smasi vratyās tāsya viddhi,
ālartī dākṣa utā manyúr indo má no aryó anukāmām pára dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asunīti)

āsunīte púnar asmāsu cáksuḥ púnāḥ prāṇám ihá no dhehi bhógam,
jyók paçyema sūryam uccārantam, ānumate mṛlāyā naḥ svastī.

65 4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niṣasátthā nṛcákṣāḥ,
yát te vayām pramināma vratāni sá no mṛṣa suṣakḥā deva vāsyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣām devā áviduṣtarāṣaḥ,
agnīḥ tād viçvam á pṛṇāti vidvān yébbhir devān ṛtúbhiḥ kalpāyāti.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, āganma yātra pratirānta āyuh.

[8.48.12^b, āmartyo mārtyān āvivēça : 4.58.3^d, mahó devó mārtyān á viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pátayo rayīṇām.

8.48.14^c, vāyam sómasya viçváha priyāsaḥ : 2.12.15^c, vayām ta indra viçváha priyāsaḥ.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvīrāso vidātham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhi prā vaḥ surādhasam índram arca yáthā vidé,
yó jaritíbhyo maghávā purúvasuḥ sahasreṇeva cīkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhi prā gópatīm giréndram arca yáthā vide,
sūnūm satyāsya sūtpatīm.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5° (Praskaṇva Kāṇva; to Indra)

ā na stómam ūpa dravád, dhiyānó áçvo ná sotr̥bhiḥ,
yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu rūtāyaḥ.

☞ 8.5.7^a

8.50(Vāl.2).5° (Puṣṭigu Kāṇva; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,
yām te svadāvan svádanti gūrtāyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6° (Praskaṇva Kāṇva; to Indra)

ugrām ná vīrām nāmasópa sedima víbhūtim āksitāvasum,
udrīva vajrinn avató ná siñcaté kṣárantindra dhītāyaḥ.

8.50(Vāl.2).6° (Puṣṭigu Kāṇva; to Indra)

prá vīrām ugrām víviciṁ dhanasp̥tām víbhūtim rādhaso mahāḥ,
udrīva vajrinn avató vasutvanā sādā pipetha dāçúṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā pr̥thivyām ádhi . . . ugrá

ugrēbhīr ā gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā
pr̥thivyām diví . . . ṛṣvāṛṣvēbhīr ā gahi ; 8.3.17^d, ugrá ṛṣvēbhīr ā gahi.

8.49(Vāl.1).9° (Praskaṇva Kāṇva; to Indra)

etāvatas ta imaha indra sumnāśya gómataḥ,
yáthā právo maghavan médhyaṭithīm yáthā nípatithīm dhāne.

8.50(Vāl.2).9° (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso v̥idyāma çūra návyasaḥ,
yáthā práva étaçam k̥tvye dhāne yáthā váçam dāçavraje.

☞ 8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dāçavraje,
yáthā góçarye ásanor ṛjicvaníndra gómad dhiraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva; to Indra)

yáthā kāṇve maghavan médhe adhvaré dr̥ghánithe dāmūnasi,
yáthā góçarye ásiṣāso adrivo máyi gotrām hariçriyam.

8.50(Vāl.2).5°, yām te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5°, yām te
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6°, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6°, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā pr̥thivyām diví . . . ṛṣvā
ṛṣvēbhīr ā gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád
vā pr̥thivyām ádhi . . . úgra ugrēbhīr ā gahi ; 8.3.17^d, ugrá ṛṣvēbhīr
ā gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çura nāvyaṣaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçaṁ kṛtvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyaṭithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye asiṣāso adrivaḥ: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjīçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyaṭithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,
yāthā tṛté chānda indra jújoṣasy āyáu mādayase sácā.] cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás poṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás poṣam invati,
vasuṣyávo vásupatiḥ çatakrátum stómair indram havāmahe.] cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Pragūtha; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyáu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).8^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi ṛavasyāvah :
1.4.1^{be}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datā sá naḥ pitā mahān ugrā iṇānakft,
āyaman ugró maghāva purūvāsúr gór āṇvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra ṛṇīśa u stuṣé mahān ugrā iṇānakft,
ēhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām ṛṇīse.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso dānāya mánhase sá rāyās pōsam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānāya cikṣasi sá rāyās pōsam
aṇute.

8.52(Vāl.4).6^{cd} (Āyu Kāṇva ; to Indra)
yāsmāi tvām vaso dānāya mánhase sá rāyās pōsam invati, 8.51(Vāl.3).6^{ab}
vasūyávo vásupatiṁ ṇatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)
ugrābāhur mrakṣakftvā purāmdaró yádi me ṛṇāvad dhāyam,
vasūyávo vásupatiṁ ṇatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoṇí sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṇanam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jāneṣv á yé arvāvatíndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvatí sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krātuṁ punatā ānuṣák : 8.12.11^b, krātuṁ punṛta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yās te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vṛdhé : 8.3.1^c, āpír no bodhi sadha-
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, ḡrbhír ḡṛpānti karāvaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṇso ví ḡṛpvire.

8.54(Väl.6).7^d: 9.61.15^b, dhukṣāsva pipyúṣim iṣam ; 8.7.3^c, dhukṣánta pipyúṣim iṣam ; 8.13.25^c, dhukṣāsva pipyúṣim iṣam ávā ca naḥ.

[8.54(Väl.6).8^a, vayám ta indra stómebhir vidhema : 5.4.7^a, vayám te agna uktháir vidhema.]

8.55(Väl.7).1^c (Kṛṣa Kāva ; Praskaṇvasya dānastutih)
bhūrīd indrasya viryám vy ákhyam abhy áyati,
rádhas te dasyava vṛka.

8.56(Väl.8).1^a (Pṛsadhra Kāva ; Praskaṇvasya dānastutih)
práti te dasyave vṛka rádho adarṇy áhrayam,
dyáur ná prathiná čávaḥ.]

1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra viryám.

8.56(Väl.8).1^c: 1.8.5^c, dyáur ná prathiná čávaḥ.

[8.56(Väl.8).5^c, agniḥ čukréṇa čociṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Väl.9).2^a, yuvám devás tráya ekādačásah : 9.9.2.4^b, víçve devás, &c.]

8.57(Väl.9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gīḥ.

8.59(Väl.11).1^d (Suparṇa Kāva ; to Indra and Varuṇa)
imáni vām bhāgadhéyāni sisrata indrávaruṇa prá mahé sutésu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Áindra ; to Indra)
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya čikṣam,
ánāçirdām ahám asmi prahantá satyadhvítam vṛjināyantam ábhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^a.

[8.59(Väl.11).2^b, indrávaruṇa mahimānam áçata : 1.85.2^a, tá ukṣitáso mahimānam áçata.]

[8.59(Väl.11).3^c, tábhīr daçvānsam avataṁ čubhas pati : 1.47.5^c, tábhīḥ śv ásmān avataṁ, &c.]

8.59(Väl.11).7^b (Suparṇa Kāva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasām áçiptam ráyás pōçam yájamāneṣu dhattam,
prajám puṣtīm bhūtīm asmásu dhattam dirghāyutváya prá tiratām na áyuh.

10.17.9^d (Devaçravas Yāmāyana ; to Sarasvatī)
 s̥arasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
 sahasrārghām ilō ātra bhāgām rāyās pōṣām yājamāneṣu dhehi.
 10.122.8^c (Citramahas Vasiṣṭha ; to Agni)
 ni tvā vasiṣṭhā ahvanta vājinaṁ gr̥nānto agne vidātheṣu vedhāsah,
 rāyās pōṣām yājamāneṣu dhārāya ॥yuyām pata svastibhiḥ sādā naḥ.॥
 ६२ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēsu pūrvyām.

8.60.3^c, mandrō yājīṣṭho adhvarēṣv īdyaḥ : 4.7.1^b, hótā yājīṣṭho adhvarēṣv īdyaḥ.

8.60.3^d : 1.127.2^c, viprebhiḥ çukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)
 ādrogham ā vahoçatō yaviṣṭhya devān ājasra vitāye,
 abhī prāyānsi sūdhita vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napāj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,
 tvé iṣaḥ sām dadhur bhūrivarpaṣaḥ citrótayo vāmājātāḥ.

8.60.8^a, mā no mātāya ripāve rakṣasvīne ; 8.22.14^a, mā no mātāya ripāve
 vājinvasū.

[8.60.10^a, pāhi viçvasmād rakṣāso ārāvṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pītanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pītanāsu
 çātrūn.

8.60.14^d : 8.23.27^a, vānsvā no vāryā purī.

8.60.17^d : 1.127.2^c ; 8.23.7^b, hótāraṁ carṣanīmām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājān nēdiṣṭham utāye : 8.1.4^{cd},
 ūpa kramasva pururūpam ā bhara vājān nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)
 āgne jāritar viçpātis tepānō deva rakṣāsah,
 āproṣivān gr̥hāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 āgne ghṛtāsyā dhītībhis tepānō deva çociṣā,
 ॥ ā devān vakṣi yākṣi ca.॥

६२ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣū cid yānto adrivaḥ: 8.45.11^a, śānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viçvābhīr utībhīḥ; 8.12.5^c, indra viçvābhīr utībhīr vavāksītha; 8.32.12^c, indro viçvābhīr utībhīḥ.

8.61.6^b (Bharga Pragātha; to Indra)
pāurō āçvasya purukṣd gāvām asy útso deva hiranyāyaḥ,
nākir hi dānām parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)
punānāḥ soma dhārayāpó vāsāno arṣasi,
ā ratnadhā yōnim ṛtasya sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Paura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, *Ved. Myth.* i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatiṁ çatākṛatūṁ stómāir indram havāmahe.

8.61.13^d (Bharga Pragātha; to Indra)
yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tām na utībhīr ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çasa Bhāradvāja; to Indra)
ví rākṣo ví mṛdho jahi ví vṛtrasya hānu ruja,
ví manyūm indra vṛtrahann amitrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sutāvanto havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e–6^e, 7^d–9^d, 10^e–12^e, bhadrá indrasya ratāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca çānsyā: 1.8.10^b, stoma ukthām ca çānsyā.]

[8.63.3^c, stuṣe tād asya pāuṇsyam: 1.80.10^c, mahāt tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jīvāse: 1.155.4^d, urú kramiṣṭorugāyāya jīvāse.

8.64.1^b: 1.10.7^d, kṛṇṣvā rūdho adriṇaḥ.

[8.64.4^c, ōbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇākṣi rodasi.

[8.64.6^c, asmákam kāmam ā pṛṇa: 1.16.9^a, sémam naḥ kāmam ā pṛṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā piba.

8.64.12^c, éhim indra dravā piba: 8.17.11^c, éhim asyā dravā piba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág āpāg údañ nyāg vā hūyāse nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṛare,

yád vā samudré āndhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

agne yāhi marútsakhā rudrébhiḥ sómāpitaye,

sóbharyā úpa suṣtutim mādáyasva svāṇṛare.

Cf. 8.6.39^a, mándasvā sū svāṇṛare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pitāye: índram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52 (Vāl. 4).5^b, mahāñ ugrā iṇanakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tām tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhuksann ádribhir nárah: 8.38.3^{ab}, idám vām madiráñ mádhv ádhuksann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo brhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto vrajám gómantam aṣvinam,

cf. 10.25.5^d

sahásram me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b : 8.33.15^d, mādāya dyukṣa somapāh.

[8.66.8^c, sémām na stómam jujuṣāná á gahi : 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tiráç cid aryáḥ sávanā vaso gahi : 4.29.1^c, tiráç cid aryáḥ sávanā purūpi.

[8.66.13^{cd}, nahí tvád anyáḥ puruhūta káç caná mághavann ásti marḍitā ; 1.84.19^c, ná tvád anyó maghavann asti marḍitā.]

8.67.1^c, 10^c, sumṛīkām (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītrāryaman : 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mitra dāçūṣe.

8.67.4^b : 5.67.1^c ; 10.126.2^b, várūṇa mītrāryaman.

8.67.4^a : 8.26.21^c, áváṅsy á vṛṇīmahe.

8.67.6^c : 8.20.26^b, téna no ádhi vocata.

8.67.18^b : 8.18.12^b, ádityā yān mūmocati.

8.68.1^d : indra çáviṣṭha sátpate : 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c : 8.1.3^b ; 15.12^b, nānā hávanta útāye.

8.68.7^b, indram codāmi pītāye : 3.42.8^b, sómam codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa ; to Indra)
tvótāsas tvá yujāpsū sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
áyama dhīvato dhíyo 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam : 8.7.1^a, prá yád vas, &c.]

8.69.3^b : 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.3^d : 1.105.5^b, triṣv á rocané diváḥ.

8.69.4^b : 8.49 (Val. 1).1^b, indram area yátha vidé.

8.69.6^b : 8.7.10^b, duduhré vajríṇe mādhu.

8.69.7^b, grhām indraç ca gánvahi : 1.135.7^c ; 4.49.3^b, grhām indraç ca gachatam.

8.69.9^d : 1.80.9^d, indráya bráhmódyatam.

8.69.10^d : 9.1.9^c ; 4.4^b, sómam indráya pátave ; 9.24.3^b, sóméndráya pátave.
Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa; to Indra)

ápād indro ápād agnir vícve devā amatsata,

váruṇa id ihá kṣayat tám āpo abhy ānūsata vatsám saṁcīcvarīr iva.

9.14.3^b (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

ād asya cūsmīṇo rāse vícve devā amatsata,

yádī góhīr vasāyāte.

9.61.14^b (Amahiyu Āṅgirasa; to Soma Pavamāna)

tám id vardhantu no gīro vatsám saṁcīcvarīr iva,

yá indrasya hr̥dāmsániḥ.

Stanza 8.69.11 has the earmarks of inferiority; it differs from its connexion in the hymn as regards sense and metre; cf. Grassmann, i. 564; Bergaigne, iii. 130. The two repeated pádas are pretty certainly borrowed from the sphere of Soma Pavamāna; cf. 9.13.7; 86.2; 100.1, 7; 104.2.

8.69.14^b: 8.16.11^c, indro vícva āti dvīśaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ: 8.30.1^b, (arbhakó) devāso ná kumārakāḥ.]

8.69.16^c: 6.51.16^b, svastigām anehāsam.

8.69.17^{ab}: 1.36.7^{ab}, tám ghem itthā namasvīna úpa svarājāṁ āsate.

8.69.18^a: 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a: 8.31.17^a, nákiṣṭ tám kármanā naçat.

8.71.6^c, prá ṇo naya vásyo ácha: 6.47.7^b, prá no naya pratarám vásyo ácha;
10.45.9, prá tám naya pratarám, &c.

8.71.8^c, tvám içiṣe vásūnām: 1.170.5^a, tvám içiṣe vasupate vásūnām.

8.71.9^c: 1.30.10^c, sákhe vaso jaritfbhyaḥ; 3.51.6^d, sákhe vaso jaritfbhryo váyo dhāḥ.

8.71.10^d, purupraçastám utāye: 8.12.14^c, purupraçastám utāya řtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jatávedasam: 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d: 5.22.1^d, hótā mandrátaṁo víçī.

[8.71.12^a, agnīm vo devayajyāyā: 5.21.4^a, devám vo devayajyāyā.]

8.71.12^b: 5.28.6^b, agnīm prayaty ādhvaré; 10.21.6^b, āgne prayaty ādhvaré.

8.71.13^b, içe yó váryāṇām: 1.5.2^b; 24.3^b, içānaḥ váryāṇām; 10.9.5^a, içānā váryāṇām.

[8.72.3^b, rudrāṁ paró maṇiśāyā: 5.17.2^d, mandrāṁ paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ: 7.55.2^d, úpa srákveṣu bāpsato ní šu svapa.

[8.72.16^a, ádhukṣat pipyūṣim iṣam: see under 8.7.3.]

8.73.1^b: 1.46.7^c, yuñjāthām aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávaḥ.

8.73.5^{ab}, yád adyá kárhi kárhi cic chuṣṛnyātām imām hávam: 5.74.10^{ab}, áṣvinā
yád dha kárhi cic chuṣṛnyātām imām hávam.

8.73.10^b, ṣṛputām ma imām hávam: 2.41.13^b = 6.52.7^b, ṣṛputā ma imām
hávam; 8.85.2^b, imām me ṣṛputām hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāiḥ sahásrūr úpa gachatam: 6.60.14^{ab}, á no
gávyebhir áṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja: 9.108.6^d, varmāva dhṛṣṇav, &c.]

[8.74.5^a, amṛtaṁ jātávedasam: 6.48.1^c, prá-pṛa vayām amṛtaṁ jātávedasam.]

8.74.5^b, tirás támaṁsi darṣatām: 3.27.13^b, tirás támaṁsi darṣatāḥ.

8.74.7^c, mándra sújata súkrato: 1.144.7^b, mándra svádháva řtajata súkrato.

8.74.12^b: 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vákṣan váyo ná túgryam: 8.3.23^c, ástam váyo ná túgryam.]

8.75.3^b: 3.24.3^b; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahāadhané pára varg bhārabhīd yatha: 6.59.7^{cd}, mā no
asmín mahāadhané pára varktaṁ gāvistiṣu.

8.75.16^c: 3.42.6^c; 8.98.11^c, ádhā te sumnām mahe.

8.76.1^b: 1.11.8^a, indram řṇanam ójasā.

8.76.2^c: 1.80.6^b; 8.6.6^b; 8.9.3^d, vājreṇa řatāparvaṇā.

8.76.5^c (Kurusuti Kaṇva; to Indra)
marútvantam řṇiṣṇam ójasvantaṁ virapṇanam,
indram řirbhír havāmahe.

8.88.1^d (Nodhas Gāutama; to Indra)

tām vo dasmām řiṣāham vásor mandanām āndhasaḥ,

labhí vatsām ná svásareṣu dhenáva, indram řirbhír navāmahe. 8.2.2.2^b

8.76.6^a : 1.23.7^a, marūtvan̄taṁ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^e—12^e, asyā sómasya pitáye.

[8.76.7^b, pībā sómam̄ çatakrato : 3.37.8^e, indra sómam̄, &c.]

8.76.9^b, sutām̄ sómam̄ diviṣṭiṣu : 1.86.4^b, sutāḥ sómo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

pībéd indra marútsakhā [sutām̄ sómam̄ diviṣṭiṣu,

cf. 1.86.4^b

vájraṁ çíçāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvām indra sajóṣasam arkām̄ bibharṣi bāhvóḥ,

vájraṁ çíçāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví prehad iti matáram, ká ugráh̄ ké ha çṛṇvire : 8.45.4^{bc}, jatāḥ prehad ví matáram, ká ugráh̄ ké ha çṛṇvire.

[8.77.8^a, téna stotṛb̄hya á bhara : see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,

sudátv āparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

[sānā jyótiḥ sānā svar] víçvā ca soma sáubhagā,

cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam̄-yavam̄ no ándhasā puṣtām̄-puṣtām̄ pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām̄ na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kíṁ aṅgá radhracódanah̄ : 6.44.10^d, kíṁ aṅgá radhracódanam̄ tvāhuḥ.

[8.80.7^c, iyám̄ dhír̄ ṛtvíyāvati : 8.12.10^a, iyám̄ ta ṛtvíyāvati (sc. dhíḥ).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv̄ indram̄ stávāma.

8.82.2^a : 1.23.1^a, tivráh̄ sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çām̄ hṛdé : 10.86.15^c, manthás ta indra çām̄ hṛdé.]

8.82.5^a, túbhyāyām ádribhīḥ sutāḥ: 1.135.2^a, túbhyāyām sómaḥ páripūto ádribhīḥ.

8.82.7^a–9^c, pibéd asya tvám iṣe.

8.82.9^b (Kusidin Kāpva; to Indra)

yām te ḡyenāḥ padābharat tiró rájáñsy áspṛtam,

pibéd asya tvám iṣe.]

refrain, 8.82.7^a–9^c

9.3.8^b (Çunaḥçepa Ājigarti; to Soma Pavamāna)

eṣā divaṁ vy āsarat tiró rájáñsy áspṛtaḥ,

pāvamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyām ṛtāsya rathyaḥ.

[8.83.4^b, vāmānī várūṇa ḡāñsyam; 8.18.21^b, nṛvād varuṇa ḡāñsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyām hí ṣṭhā sudānavaḥ.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, prēṣṭham vo átithīm (stuṣé): 1.186.3^a, prēṣṭham vo átithīm ḡṛiṣe.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agnī rátho ná védyah.

[8.84.3^c, rákṣa tokām utá tmánā: 1.41.6^b, viḡvaṁ tokām utá tmánā.]

8.84.8^b: 5.35.7^b, puroyāvānam ājīṣu.

8.85.1^a, á me hávaṁ nāsatyā: 1.183.5^d, á me hávaṁ nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvam.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imām me ḡṛutām hávam: 8.73.10^b, ḡṛutām ma imām hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, ḡṛutām jaritúr hávam; 8.13.7^b, ḡṛudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádabhyam.

[8.85.6^a: gáchataṁ dāçúṣo ḡṛhām: 8.5.5^c; 22.3^d, gántārā dāçúṣo ḡṛhām.]

8.86.1^c–3^c, tá vaṁ viḡvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṅvins)
pībataṁ gharmaṁ mādhumantam aṅvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātaṁ vēdasā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmaṁ mādhumantam aṅvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divo gantāṁ gaurāv ivēriṇam.

10.40.13^a (Ghoṣā Kākṣivati; to Aṅvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,
kṛtāṁ tīrthāṁ suprapāṇāṁ ṣubhas patī sthānūṁ pathesṭhān āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viṣvābhīr ūtibhiḥ; 8.8.1^a, ā no viṣvābhīr ūtibhiḥ; 7.24.4^a,
ā no viṣvābhīr ūtibhiḥ sajōṣāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṅvinā.

8.87.5^b: 8.13.11^b, āṇvebhiḥ prusītāpsubhiḥ.

8.87.5^c, dāsra hīraṇyavartanī ṣubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsra hīraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātām sōmam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhi vatsām nā svāsareṣu dhenāvaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indraṁ gr̥bhīr navāmahe: 8.76.5^c, indraṁ gr̥bhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasūtaye: 1.130.1^e, mánhiṣṭham vājasūtaye.

[8.89.1^a, bṛhād indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
āpādhamaḍ abhiṣastīr aṣastihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1: Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

[vibhrūjañ jyōtiṣā svār āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.]

॥ 8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājireṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ū sūryaṁ rohayo divi; 1.7.3^b, ū sūryaṁ rohayad divi.

[8.90.5^a, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

ñ canā tvā cikitsāmō 'dhi canā tvā nēmasi,
ṣānāir iva ṣanakāir ivēndrāyendo pāri sraṇa.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pāri sraṇa,
[dyumāntaṁ ṣūṣmam ū bharā svarvidam.]

॥ 9.29.6^c

The repeated pāda is refrain in 9.112.1^c ff.; cf. also 9.56.4^b, svādūr indo pāri sraṇa; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhī prā gāyata.

8.92.2^a: 8.15.1^b, puruhūtāṁ puruṣtutām.

8.92.5^a, tām v abhī prārcata: 8.15.1^a, tām v abhī prā gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sōmasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pītṇā mādānām devō devāsyāujasā,
viçvābhī bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyā pītṇā mādānām indro vṛtrāṇy apratī,
jaghāna jaghānac ca nū.

8.92.11^c: 8.68.9^c, jāyema pṛtsū vajrivaḥ.

[8.92.12^a: vāyam u tvā ṣatakrato: 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmīn víḡvā ādhi grīyaḥ: 1.139.3^d, yuvór víḡvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sīndhavaḥ.

8.92.25^c (Ṛutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
āram āçvāya gāyati ṛutākakṣo āram gāve,
āram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
indo yād ādribhiḥ sūtāḥ pavitraḥ paridhāvasi,
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Ṛutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sūtāsyā gómataḥ.

8.93.3^b (Sukakṣa Āṅgīrasa; to Indra)
sā na indraḥ çivāḥ sākḥāçvāvad gómad yāvatam,
urúdhāreva dohate.

9.69.8^b (Hiranyastupa Āṅgīrasa; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gómad yāvatam suvīryam,
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita
vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāns tām indra gachasi.

9.65.22^{ab} (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vadāḥ çaryañāvati.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvāti sunviré jāneṣv ā yé arvāvātīndavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyām.

8.93.12^b : 6.44.5^d, devī çuṣmanī saparyataḥ.

[8.93.19^c, káyā stotṛbhya ā bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahā sómapiṭaye.

8.93.22^b, uçānto yanti vitāye : 1.5.5^b, çūcayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihā tyā sadhamādya.

[8.93.25^a, tūbhyaṁ sómāḥ sutā imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutā imé.]

[8.93.26^b, dādhad rātnā ví dāçūṣe : 4.15.3^c ; 9.3.6^c, dādhad rātnāni dāçūṣe.]

8.93.28^c–30^c, yád indra mṛlāyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny ā bhara : 10.191.1^d, sá no vásūny ā bhara.]

8.93.30^b : 8.17.3^c ; 51(Vāl. 3).6^d ; 61.14^d, sutāvanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no hárībhiḥ sutām.

8.93.34^b, ṛbhukṣāṇam ṛbhūm rayīm : 4.37.5^a, ṛbhūm ṛbhukṣaṇo rayīm.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryā ā sādā gṛṇanti kāravaḥ.

8.94.8^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapiṭaye.

[8.94.4^a, ásti sómo ayānī sutāḥ : 5.40.2^b ; 8.13.32^b, víçā sómo ayānī sutāḥ.]

[8.94.8^b, devānām ávo vṛṇe : 1.38.10^b, indrāṅnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, maruṭaḥ sōmapitaye.

8.94.10^c–12^c, āsya sōmasya pitāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām nā mātaraḥ.

[8.95.2^b, sutāsa indra girvanāḥ: 4.32.11^c; 8.13.32^b, sūtēṣv indra girvanāḥ.]

8.95.3^c (Tiraçer Āṅgirasas; to Indra)

ṛiḥ sōman mādāya kām, indra çyenābhṛtaṁ sutām, cf. refrain, 8.36.1^b–6^b
tvām hī çāçvatīnām pāti rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasas; to Indra)

tvām hī çāçvatīnām indra dantī purām āsi,
hantā dāsyor mānor vṛdhāḥ pātir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhūḥ: 8.6.35^a, indram ukthāni vāvṛdhūḥ (verb without accent).

8.95.6^d (Tiraçer Āṅgirasas; to Indra)

tām u ṣṭavāma yām gira ṇindram ukthāni vāvṛdhūḥ, cf. 8.6.35^a
purūṇy asya pāuṇsya siṣāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasas; to Soma Pavamāna)

enā viçvāny aryā ā, dyumnāni mānuṣāṇām, cf. 9.61.11^a
siṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, ēto nv indram ṣṭavāma.

[8.95.8^c, çuddhó rayīm nī dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāṇi jighnase: 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vājāṁ siṣāsasi: 9.23.6^c, indo vājāṁ siṣāsasi.]

[8.96.5^b, madacyutam āhaye hāntavā u: 5.31.4^d, āvardhayann āhaye, &c.]

8.96.7^d (Tiraçer Āṅgirasas, or Dyutana Māruti; to Indra)

vṛtrāsya tvā çvasāthad īsamāṇā viçve devā ajahur yé sākhyāḥ,
marúdbhīr indra sakhyām te astv āthemā viçvāḥ pṛtanā jayāti.

10.52.5^d (Agni Sāuerka; to Devāḥ)

ā vo yakṣy amṛtatvām suvīram yāthā vo devā vārivaḥ kārāṇi,

ā bāhvōr vājram indrasya dheyam āthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācāranth: 6.49.15^c, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21^b (Tiraçerī Āṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhuksāḥ sadyo jajñāno hāvyo babhūva,
kṛvānn āpānsi nār्या purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādhā hy āgne mahnā niṣādyā sadyo jajñāno hāvyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prol.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvātī yad arvāvātī vṛtrahan.

8.97.4^d: 1.84.9^b, sūtāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyaḍdhi viṣṭāpi; 9.107.14^c, samudrāsyaḍdhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyaḍdhi viṣṭāpāḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, māt na indra parā vṛṇak.

8.97.8^a, 8^d, asme indra sācā sūtē.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pitāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daṣasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībhūr asi [tvām sūryam arocayaḥ,
viṣvākarmā viṣvādevo mahūn asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)

tvām indrābhībhūr asi viṣvā jātāny ōjasā,
sā viṣvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

cf. 8.89.2^c

10.170.4^{ab} (Vibhrāj Saurya; to Sūrya)
 vibhrājañ jyōtiṣā svār āgachō rocanām divāh,
 yēnemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c: 3.42.6^c; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutésṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatákratum: 8.46.3, çatāmūte çatákrato.

8.100.2^d (Nema Bhārgava; to Indra)
 dādhami te mādhuṇo bhakṣám āgre hitās te bhāgūh sūtō astu sómah,
 āsaç ca tvām dakṣiṇatāḥ sākā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa: to Manyu)
 abhī prehi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhómi te dharūṇam mādhuvo āgram ubhā upāṅçū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar: 'Come on, be thou at my right; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology: 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā: 2.28.1^b, viçvāni sānty abhy astu mahnā.

8.100.12^a: 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b: 5.65.2^b, rájanā dirghaçrúttamā.

8.101.2^d: 1.47.7^d; 1.37.2^e; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7^d, 10^b, prátī havýāni vitāye.

8.101.8^d: 3.62.18^a, gr̥ṇānā jamádagninā; 7.96.3^e, gr̥ṇānā jamadagnivát; 9.62.24^c;
65.25^b, gr̥ṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayām çukró ayāmi te; 4.47.1^a, vāyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimā panasyate: 10.75.9^c, mahān hy āsya mahimā
panasyáte.

[8.101.13^c, citréva práty adarçy āyatí: 7.81.1^a, práty u adarçy āyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hāpatir yūvā.

8.102.3^a: 8.21.11^a, tvāyā ha svid yujá vayām.

8.102.4^c–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām víevā abhí çriyo 'gnír devéṣu patyate,

ā vājāir ūpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty ū pavítram akramíd vājí dhūram ná yāmani,

índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhūram in 9.45.4^b; this is neither necessary nor convincing: vājí and dhūram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çīram pāvakāçocisam; 10.21.1^d, çīram pāvakāçocisam
vivaksase.

8.102.12^a: 4.15.6^a, tám árvantaṁ ná sānasīm.

8.102.16^b, tepāno deva çocīṣā: 8.60.19^b, tepāno deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, ā devān vakṣi yákṣi ca.

8.102.17^c: 4.8.1^b, havýavāham āmartyam; 3.10.9^c, havýavāham āmartyam
sahovídhām.

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]8.103.3^d : 5.25.4^d, agnīm dhīrbhīḥ saparyata.8.103.5^b : 1.40.4^b, sá dhatte áksiti grāvaḥ ; 9.66.7^c, dádhdāno áksiti grāvaḥ.8.103.5^d : 5.82.6^c ; 8.22.18^d, víçvā vāmāni dhimahi.8.103.7^d (Sobhari Kāṇva ; to Agni)áçvaṁ ná gīrbhī rathyaṁ sudānavo marmrjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rādho maghónām.9.1.3^c (Madhuchandas Vāṇvāmītra ; to Soma Pavamāna)varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōda rādho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇpare : 8.65.2^b, mādāyase svāṇpare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni sañjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çūsmañ nr̥ṣāhyam virāvantañ purusp̥ṣham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantúḥ kavīmāñ pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dākṣāya naḥ kave pávasva soma dhārayā,
indrāya pátave sūtō [mitráya váruṇāya ca.]

9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy ārṣa mahānāñ devānāñ vitīm āndhasā,
abhí vájam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyām pūrvyām mādāñ [suvānō arṣa pavitra ā,]
abhí vájam utá çrávaḥ.

9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy ārṣa vicakṣaṇa pavitrañ dhārayā sutāḥ,
abhí vájam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy ārṣa sahasrīṇañ [rayīm gómantam açvīnam,]
abhí vájam utá çrávaḥ.

8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra; to Soma Pavamāna)
asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
çūro maghā ca mañhate.

9.106.3^a (Agni Cakṣuṣa; to Soma Pavamāna)
asyéd indro mádeṣv á grābhām grbhñīta sūnasīm,
vājrañ ca vṛṣanām bharat sām apsuñt.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām grbhñīta sūnasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntām grābhām sūñ grbhñya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhatithi Kāṇva; to Soma Pavamāna)
pāvasva devavīr āti pavitrañ soma rāñhyā,
īndram indo vṛṣā viçā.]

ॐ १.१७६.१^b

9.36.2^b (Prabhūvasu Āṅgīrasa; to the same)
sā vāñniḥ soma jāgrviḥ pāvasva devavīr āti,
labhī kōçam madhuçūtam.]

ॐ ९.२३.४^c

See under 1.176.1^b.

9.2.1^c: 1.176.1^b, īndram indo vṛṣā viçā.

9.2.3^b (Medhatithi Kāṇva; to Soma Pavamāna)
ādhuḥṣata priyām mādhu dhārā sutāsya vedhāsah,
apó vasiṣṭa sukrātuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa; to the same)
divó ná sānu pipyūṣi dhārā sutāsya vedhāsah,
vīthā pavitre arṣati.

9.2.4^{be} (Medhatithi Kāṇva; to Soma Pavamāna)
mahāntām tvā mahīr ānv āpo arṣanti sindhavaḥ,
yád góbhir vāsaiṣyāse.

9.66.13^{be} (Çatañ Vāikhānasah; to Soma Pavamāna)
prā ña indo mahé rāna āpo arṣanti sindhavaḥ,
yád góbhir vāsaiṣyāse.

Cf. túbhyam arṣanti sindhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad vṛṣā hārīḥ: 9.101.16^a, kánikradad vṛṣā, &c.]

9.2.6^c, sām sūryeṇa rocate: 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{be} (Medhatithi Kāṇva; to Soma Pavamāna)
gīras ta inda ójasā marmṛjyānte apasyúvaḥ,
yābhir mādāya çumbhase.

9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyāñ harito dāca marmṛjyānte apasyúvaḥ.
 yābhir mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschetrunk schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyúvaḥ, 'busy' as applied to gīraḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritaḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛṣāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇaḥ, tritāśya yōṣaṇaḥ, &c.; cf. also pūṣa vrātā apasyávaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyamāno daśābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see I.135.5, imām indum marmṛjanta . . . ātyāñ ná; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyúvaḥ as an epithet of gīraḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimāñ iva.

9.2.10^b, aṇvasā vājasā utá: 6.53.10^b, aṇvasām vājasām utá.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketúr yajñāsya pūrvyāḥ.]

9.3.1^c (Cunaḥṣepa Ājigarti ; to Soma Pavamāna)
 eśā devó ámartyaḥ parnavír iva dṛyati,
 abhí dróṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pāvamāno asiṣyadat,
 abhí dróṇāny āsādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rátnāni dācūse.

9.3.7^c (Cunaḥṣepa Ājigarti ; to Soma Pavamāna)
 eśā divām ví dhāvati tiró rájāñsi dhārayā,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kaṣyapa, or Devala Kaṣyapa ; to Soma Pavamāna)
 jūṣṭa índraya matsaráḥ pāvamāna kánikradat,
 vícivā ápa dvīṣo jāhi.]

9.13.8^c

For the repeated páda cf. also 9.106.10^c, āgre vácāḥ pāvamānaḥ kánikradat.

9.3.8^b, tīrō rājānsy āspṛtaḥ ; 8.82.9^b, tīrō rājānsy āspṛtam.

9.3.9^{a+b} (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā prātṇéna jánmanā devō devébhyah sūtāḥ,
hāriḥ pavītre arṣati.

9.42.2^{a+b} (Medhyatithi Kaṇva ; to Soma Pavamāna)
eṣā prātṇéna mánmanā devō devébhyas pári,
dhārayā pavate sūtāḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnu Kaṣyapāu ; to Soma Pavamāna)
sā mrjyate sukármabhir, devō devébhyah sūtāḥ,
vidé yád āsu saṁdadīr, mahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sāptir ná vājayūr devō devébhyah sūtāḥ,
vyānaçīḥ pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den güttern hervorgebracht, flieszt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliesst'. Cf. Bergaigne, i. 188, 207, 215. The expression prātṇéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prātṇéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, alāṁ prātṇéna mánmanā graḥ ṣumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the pāda, sómo devébhyah sūtāḥ, 9.28.2^b.

9.3.10^c (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā u syā puruvratō jajñānó janáyann iṣah,
dhārayā pavate sūtāḥ.

9.42.2^c (Medhyatithi Kaṇva ; to Soma Pavamāna)
eṣā prātṇéna mánmanā devō devébhyas pári,
dhārayā pavate sūtāḥ.

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āngirasa ; to Soma Pavamāna)
sánā ca soma jési ca pávamāna máhi grávaḥ,
áthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kaṣyapa, or Devala Kaṣyapa ; to Soma Pavamāna)
pávamāna máhi grávo gām āçvam rāsi virávat,
sánā medhām sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kaṣyapāu ; to Soma Pavamāna)
pávamāna máhi grávaç citrébhīr yāsi raçmībhiḥ,
çárdhan támāñsi jighnase, viçvāni dāçuso grhé.]

☞ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd verniehstest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ, gārdhan tāmāṁsi jighnase*; cf. also 9.66.24, *pavamāna ṛtām bṛhac chukrām jyōtir ajñjanat, kṛṣṇā tāmāṁsi jāñghanat*. It is therefore unlikely that *māhi grāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçūso grhē*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vāsūni puçyasi viçvāni dāçūso grhē*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c—10^c, *āthā no vāsyasas kṛdhi*.

[9.4.2^a, *sānā jyōtiḥ sánā svāḥ*: 9.9.9^c, *sānā medhām sánā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sūubhagā*: 9.55.1^c, *sóma viçvā ca sūubhagā*.

[9.4.3^a, *sānā dākṣam utā krátum*: 10.25.1^b, *māno dākṣam utā krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *tāva krátvā távotíbhīḥ*.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy āṣa svāyudha sóma dvibārhasaṁ rayīm,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punānā indav ā bhara, sóma dvibārhasaṁ rayīm,

vṛṣann indo ná ukthyām.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kaçyapāu; to Soma Pavamāna)

punānā indav ā bhara, sóma dvibārhasaṁ rayīm,

tvām vāsūni puçyasi viçvāni dāçūso grhē.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīṛdhan pavamāna vídharmaṇi,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.64.9^b (Kaçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam iṣyasi pavamāna vídharmaṇi,

ākrān devó ná sūryah.

☞ cf. 9.54.3^c

9.100.7^d (Rebhastunū Kāçyapāu; to Soma Pavamāna)
 tvām rihanti mātáro hárīm pavitre adrúhaḥ,
 ॥vatsām jātām ná dhenávaḥ॥ pávamāna vídharmaṇi. cf. 6.45.28^c

For the repeated páda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c.; cf. for that páda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān; 9.61.18^b, dákṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā; 1.188.4^a, prācīnam barhír ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyām) mādām.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

॥abhí tyām pūrvyām mādām॥ suvánó arṣa pavitra á,

cf. 9.6.2^a

॥abhí vājam utá çrávaḥ॥

cf. 9.1.4^c

9.52.1^c (Ucathya Āngirasa; to Soma Pavamāna)

pári dyukṣáḥ sanádrayir bhárad vājam no ándhasā,

suvánó arṣa pavitra á.

For the páda, suvánó arṣa pavitra ā, cf. also 9.63.16^b, rāyá arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravatā yatīḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yám átyam iva vājinaṁ mrjánti yóṣaṇo dáça,

váne krīlantam átyavim.

9.45.5^b (Ayāsa Āngirasa; to Soma Pavamāna)

sám i sákhāyo asvaran váne krīlantam átyavim,

índum nává anūṣata.

9.106.11^b (Agni Cakṣuṣa; to Soma Pavamāna)

dhībhir hinvanti vājinaṁ váne krīlantam átyavim,

abhí triptsthām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yád asya pipáyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatāmagho] vimāno rajasah kavīḥ,
īndrāya pavate mādah.

॥ 8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayām bhārāya sanasir īndrāya pavate sutāḥ,
sómo jātirasya cetati yāthā vidé.

9.107.17^a (Sapta Ṛsayah ; to Soma Pavamāna)
īndrāya pavate mādah sómo marūtivate sutāḥ,
sahásradhāro áty ávyam arṣati [tām ī mrjanty āyāvaḥ.]

॥ 9.63.17^a

Of. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mādhyo agriyó mahír apó ví gāhate,
havír haviṣṣu vāndyah.

9.99.7^d (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,]
vidé yád āsu samdadir mahír apó ví gāhate.

॥ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācó agriyó vṛṣāva cakradad vāne,
sādmābhi satyó adhvarāḥ.

9.107.22^b (Sapta Ṛsayah ; to Soma Pavamāna)
mrjāno vāre pāvamāno avyāye vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjanó arṣasi.]

॥ 9.103.2^b

Of. 9.74.1^b (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nṛmṇā vásāno arṣati,
svār vājí siśāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhi gāvyaṇi vitāye nṛmṇā punāno arṣasi,
sanādvājah pári srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vājy āruśāḥ siśāsati,
divó rétasā sacate payovfdhā tām imahe sumatí çarma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám [háriṁ hinvanti ádribhiḥ,
 [pávamānam madhuçútam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahasradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punānāḥ soma jágrvir ávyo vāre pári priyáh,
 tvám vipro abhavó 'ngirastamo mádhvā yajñám mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 índrasya soma rádhase punānó hárdi codaya,
 [ṛtasya yónim āsādam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 índrasya soma rádhase çám pavasva vicarṣaṇe,
 prajāvad réta ā bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṛtasya yónim āsādam ; 5.21.4^d, ṛtasya yónim āsadaḥ.

9.8.9^c : 7.96.6^c, bhakṣīmāhi prajām iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhām sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivārvanto ná çravasyávaḥ,
 sómāso rāyé akramuḥ.

9.66.10^c (Çatam Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvanāso ráthā iva dadhanviré gábhastyoḥ,
 bhārāsaḥ kārīṇām iva.

9.13.7^c (The same)
 vāçrā arṣantīndavo 'bhi vatsám ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 índrāya soma pátave mādāya pári śicyase,
 [manaçín mánasas pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣagira and R̥jigvanBhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtraghnē pāri śicyase,
nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Ḍakti Vāsistha; to Soma Pavamāna)
indrāya soma pātave nfbhir yatāḥ svayudhó madāntamaḥ,
pāvasva mādhumattamaḥ.]

67 9.64.22^b

[9.11.8^c, manāṣcin mānasas pātīḥ : 9.28.1^b, viḡvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kācyapa, &c.; to Soma Pavamāna)

sómā asṛgram indavaḥ sūtā ṛtasya sādane,
indrāya mādhumattamaḥ.

9.63.19^c (Nidhruvi Kācyapa; to Soma Pavamāna)
pāri vāje ná vājayúm ávyo vāreṣu siñcata,
indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām ná mātāraḥ : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, indram sómasya pītāye.

9.12.6^a (Asita Kācyapa, &c.; to Soma Pavamāna)

prā vācam indur iṣyati samudrāsýádhi viṣṭāpi,]
jīnvan kócam madhuçútam.

67 8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
prā vājam indur iṣyati śiṣāsan vājasá řsiḥ,
vratā vidāná áyudha.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning řsi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrāsýádhi viṣṭāpi; 8.34.13^b, samudrāsýádhi viṣṭāpaḥ;
9.107.14^c, samudrāsýádhi viṣṭāpi manīṣṇaḥ.

[9.12.7^a, nityastotro vānaspātīḥ; 1.91.6^c, priyastotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhi priyā divās padā sómo hinvánó arṣati,
viprasya dhārayā kavīh.

9.44.2^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāh sómo hinve parāvāti,
viprasya dhārayā kavīh.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómah punānó arṣati sahásradhāro átyavih,
vāyór indrasya niṣkṛtām.

9.28.6^b (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣā çuṣmy ádabhyah sómah punānó arṣati,
[devāvīr aghaçaṁsahā.]

cf. 9.24.7^c

9.42.5^c (Medhyātithi Kāva : to Soma Pavamāna)
[abhi viçvāni vāryā, bhī devān ṛtāvīdhaḥ,
sómah punānó arṣati.

cf. 9.42.5^a

9.101.7^b (Nahusa Mānava ; to Soma Pavamāna)
[ayām puṣā rayir bhāgaḥ, sómah punānó arṣati,
pātir viçvasya bhūmano vy akhyad ródasi ubhé.

cf. 8.31.11^a

For 9.101.7^a see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^a, suṣvāṇām devāvītaye : 9.65.18^c, suṣvāṇó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómah sahásrapājasah,
grṇānā devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāva ; to Soma Pavamāna)
vāvṛdhanāya tūrvaye pāvante vājasātaye,
sómah sahásrapājasah.

9.43.6^a (The same)

pāvasva vājasātaye viprasya grṇató vṛdhé,
[sóma rāsva suvīryam.]

cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pāvasva vājasātamaḥ pavitre dhārayā sutāh,
indrāya soma viṣṇave [devébhyo mādhumattamaḥ.]

cf. 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pāvasva vājasātaye 'bhī viçvāni kāvya,
tvām samudrām prathamó ví dhārayo devébhyah soma matsarāh.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utā no vājasātaye pāvasva brhatīr iṣah,
dyumád indo suvīryam.

9.42.6^c (Medhyatithi Kāva; to Soma Pavamāna)
gōman naḥ soma vīrāvad [ācāvāvad vājavat sutāḥ,
pāvasva brhatīr iṣaḥ.

ॐ 9.41.4^c

9.13.5^{bc} (Asita Kācyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
té no vṛṣṭīm divās pári, pávantām á suvīryam,
suvāná devāsa índavaḥ.

ॐ 2.6.5^a

[9.13.7^b, abhī vatsām ná dhenāvaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kācyapa, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsaráḥ [pávamāna kánikradat,
viçvā āpa dvīṣo jahi.

ॐ 9.3.7^c

9.61.28^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vṛṣā sutāḥ kṛdhī no yaçāso jáne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kācyapa, &c.; to Soma Pavamāna)
apaghnānto ārāvṇaḥ pávamānaḥ swardīçāḥ,
yónāv ṛtāsya sídata.

9.63.5^c (Nidhruvi Kācyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛvānto viçvam áryam,
apaghnānto ārāvṇaḥ.

9.39.6^c (Brhanmati Āṅgīrasa; to Soma Pavamāna)
samīcīnā anuṣata [hāriṁ hinvanty ádribhiḥ,
yónāv ṛtāsya sídata.

ॐ 9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, háriṁ hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āsādam, under 3.62.13^c; yónāv ṛtāsya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivāsvataḥ çubhró ná māmṛjé yúva,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Pṛçṇayāḥ, alias Aja Ṛṣiganāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho víçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavír átyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Ṛṣayāḥ ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arṣat, indur hiyānáḥ sotṛbhiḥ, ९३९ 9.30.2^a
janāyaḥ jyótiṛ mandānā avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^c cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty āçvyā çūro ráthebhir açúbhiḥ,
gáchann indrasya niṣkṛtām.

9.61.25^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
ṭapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, ९६९ 9.61.25^a
gáchann indrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence indrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví nīyate : 9.27.3^a, eṣā nṛbhir ví nīyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakṛṇám mahír iṣaḥ.

9.46.6^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānam dáça kṣīpaḥ,
indrāya matsarām mādām.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti saptá dhitáyāḥ,
svāyudhām madāntamam.

9.61.7^a (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti síndhumātaram,
sām adityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣṭárah, sómam pavitra á srja,
punihíndrāya pátave.

९४९ 1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutaṁ [somaṁ pavitra ā sṛja,
 punihindrāya pātave.

☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punāśasya cetasā somaḥ pavitre arṣati,
 krātva sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādaḥ somaḥ pavitre arṣati,
 [vighnān rākṣāṁsi devayūh.]

☞ 9.17.3^c

9.37.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā sutaḥ pītāye viśā somaḥ pavitre arṣati,
 [vighnān rākṣāṁsi devayūh.]

☞ 9.17.3^c

Cf. āyūh pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punāno rūpē avyāye viçvā āṛṣann abhī çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 aviçān kalāçaṁ suto viçvā āṛṣann abhī çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, Ved. Myth. I. 210.

9.16.7^b: 9.2.3^b, dhārā sutaśya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvāṁ soma vipaçcītaṁ tānā punānā ayūṣu,
 āvyo vāraṁ vī dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvāṁ soma vipaçcītaṁ [punāno vācam iṣyasi,
 [indo sahāsrabharṇasam.]

☞ 9.30.1^c

☞ 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hito nṛbhir [viçvavīn mānasaḥ pātih.,
 āvyo vāraṁ vī dhāvati.

☞ cf. 9.11.8^c

9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 somaḥ punānā urmīnāvyo vāraṁ vī dhāvati,
 [āgre vācāḥ pavamānaḥ kánikradat.]

☞ cf. 9.3.7^c

9.74.9^b (Kakṣivat Dairghatamaśa ; to Soma Pavamāna)
 adbhīḥ soma papṛcāśasya te rāso 'vyo vāraṁ vī pavamāna dhāvati,
 sā mṛjyāmānaḥ kavibhir madintama [svādasvindrāya pavamāna pītāye.]

☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devān with vipaṣcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8. 13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā nimnéneva sīndhavo ghnānto vītrāṇi bhūrnayah,
sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhora mādasya dhārayā,
[abhi víçvāni kāvya.]

9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
átýrmir matsaró mádaḥ sómah pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.37.1^{bc} (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá sutāḥ pītāye víçā sómah pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)
pári sóma ṛtām bṛhád āçúḥ pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
ā kaláçeṣu dhāvati pavítre pári śicyate,
ukthāir yajñēṣu vardhate.

9.67.14^a (Viçvāmītra ; to Soma Pavamāna)
ā kaláçeṣu dhāvati çyenó várma ví gāhate,
abhi dróṇa kánikradat.

9.42.4^b (Medhyātīthi Kāṇva ; to Soma Pavamāna)
duhānāḥ pratnām it páyah pavítre pári śicyate,
krāndan devān ajñanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tām u tvā vājīnam náro dhībhīr víprā avasyávaḥ,
mrjánti devātātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 1 kavīm mrjantī mārjyañ, dhībhir viprā avasyāvaḥ, cf. 9.15.7^a
 vīṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^g, cārur itāya pitāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yā imé ródasī mahí: 3.53.12^a, yā imé ródasī ubhé.

[9.19.1^c, tán naḥ punāná ā bhara: sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhīyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ávāvaçanta dhítāyo vīṣabhāsyádhi rétasi,
 sūnór vatsásya mātārah.

9.66.11^c (Çatam Vaikhānasāḥ ; to Soma Pavamāna)
 1 áchā kócam madhuçóutam, áṣṣrañ vāre avyāye, cf. 9.66.11^a
 ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 úpa çikṣāpatasthūso bhiyāsam ā dhehi çátruṣu,
 pávamāna vidā rayīm.

9.43.4^a (Medhyātithi Kāva ; to Soma Pavamāna)
 pávamāna vidā rayīm 1 asmábhyañ soma suçríyam, cf. 9.43.4^b
 1 indo sahásravarcasam, cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 pávamāna vidā rayīm 1 asmábhyañ soma duṣtāram, cf. 9.43.4^b
 yó dūpāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá kavír devávitayé 'vyo vārebhir arṣati,
 sáhvañ viçvā abhí spídhah.

9.38.1^b (Rahugana Āṅgiraśa ; to Soma Pavamāna)
 eṣā u syá vīṣā ráthó 'vyo vārebhir arṣati,
 1 gáchan vājañ sahasrīṇam, cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 328). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sā váhnir apsú duštáro mrjyámāno gábhastyoḥ,
 sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷumbhāmāna ṛtāyúbhīr, mrjyámāno gábhastyoḥ,

ḷpávate vāre avyáye.

☞ 9.36.4^a

☞ 9.36.4^c

9.64.5^b (Kāçyapa Mārta ; to Soma Pavamāna)

ḷumbhāmāna ṛtāyúbhīr, mrjyámāna gábhastyoḥ,

ḷpávante vāre avyáye.

☞ 9.36.4^a

☞ 9.36.4^c

9.65.6^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣeyáse mrjyámāno gábhastyoḥ,

drūṇā sadhásthām aṇuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

ḷsā punāno madāntamāḥ, sómaç camúṣu sīdati,

paçāu ná réta ádádhat pátir vacasyate dhiyáḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 krīḷúr makhó na mañhayúḥ pavítram soma gachasi,
 dádhat stotré suv́ryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grávnā tunnó abhiṣṭutaḥ pavítram soma gachasi,

dádhat stotré suv́ryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavíḥ sómaḥ pavítram ásadat,

dádhat stotré suv́ryam.

9.66.27^c (Çatañi Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy áçnavad raçmibhir vājasátamāḥ,

dádhat stotré suv́ryam.

Cf. 5.6.10^c, dádhad asmé suv́ryam, and 9.45.6^c, indo asmé suv́ryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvāntíndavaḥ sóma indrāya ghíṣvayaḥ,
 matsarásāḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyávaḥ pávante mádyāñ mádam,

ḷsamudrásyádhi viṣṭāpi maníṣño, matsarásāḥ svarvídaḥ.

☞ 9.23.4^{ab}

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcitāḥ, sómāso dádhyāçiraḥ,

vipá vy ānaçur dhiyáḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Sāmharaṇa; to Soma Pavamāna)
etē pūtā vipaścitaḥ śomāso dādhyāciraḥ,
sūryāso nā darçatāso jīgatnāvo dhruvā ghr̥tē.

☞ 1.5.5^c

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, śomāso dādhyāciraḥ.

9.23.1^a: 9.17.1^c, śomā asrgram āçavaḥ.

9.23.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
śomā asrgram āçavo mādhor mādasya dhāraya,
abhī viçvāni kāvya.

☞ 9.17.1^c

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)
pāvasva vāco agriyāḥ śoma citrābhir utībhīḥ,
abhī viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamānā asrksata śomāḥ çukrāsa indavaḥ,
abhī viçvāni kāvya.

☞ 9.63.25^a

9.66.1^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
pāvasva viçvacarṣaṇe bhī viçvāni kāvya,
sākhā sākhībhya īçyaḥ.

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Of the pādas, pāri viçvāni kāvya, 2.5.3^c; vācā viçvāni kāvya 10.21.5^b; and yāsmi viçvāni kāvya 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
abhī śomāsa āyavaḥ pāvante mādyañ mādām,
abhī kōçañ madhuçūtām.

9.107.14^{ab} (Sapta Rṣayaḥ; to Soma Pavamāna)
abhī śomāsa āyavaḥ pāvante mādyañ mādām,
samudrāsyādhi viṣṭāpi manīṣiṇo matsarāsaḥ svarvidaḥ.

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
sā vāhniḥ soma jūgrviḥ pāvasva devavīr āti,
abhī kōçañ madhuçūtām.

☞ 9.2.1^a

For 9.36.2 cf. under 1.176.1^b.—Of the pādas, āchā kōçañ madhuçūtām, under 9.66.11; pāri kōçañ, &c., 9.103.3^a; also jīvan kōçañ, &c., 9.12.6^c.

[9.23.5^a, śomo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājañ siṣāsasi: 8.95.9^d, çuddhō vajāñ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pitvā mādānam.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çrīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavaḥ, tirāḥ pavítram āçavaḥ,
 índram yāmebhīr āçata.

§ 1.135.6^e

9.101.8^d (Nahūsa Mānava ; to Soma Pavamāna)
 sám u priyā anūṣata gāvo mādāya ghīṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^e (Bhrgu Vārūṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvanāso ná saptayaḥ,
 çrīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b : 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c : 9.6.4^c, punānā índram āçata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi, sóméndrāya pátave,
 nṛbhir yató ví nīyase.

§ 8.69.10^d

9.99.8^b (Rebhasūni Kāçyapau ; to Pavamāna Soma)
 sutā indo pavitra ā nṛbhir yató ví nīyase,
 [indrāya matsarintamaç camūsv ā ní ṣṭdasi.]

§ 9.63.2^{bc}

For 9.24.3^b cf. índav indrāya pitāye, under 9.30.5^e.

9.24.5^c : 8.9.2.25^e, áram índrasya dhāmne.

9.24.6^c : 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^e, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a : see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 çúciḥ pávaká ucyate, sómāḥ sutāsya mādhvah,
 devāvīr aghaçaṇsahā.

§ 1.142.3^a

9.28.6^c (Priyamedha Āngirasa ; to Soma Pavamāna)
 eṣá çuṣmy ádābhyah, sómāḥ punāno arṣati,
 devāvīr aghaçaṇsahā.

§ 9.13.1^a

9.61.19^c (Amahryu Āngirasa ; to Soma Pavamāna)
 yás te mádo vāreṇyas, tēnā pavasvāndhasā,
 devāvīr aghaçaṇsahā.

§ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pāvamāna dhiyā hito 'bhī yónim kánikradat,
dhármanā vāyúm ā viça.

9.37.2^c (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sā pavītre vicakṣaṇó ḥárir arṣati dharmasīh,
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhi priyām.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāīh ḡobhate vīṣā kavīr yónāv ādhi priyāh,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā devāḥ ḡubhāyaté 'dhi yónāv āmartyaḥ,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, vīçvā rūpāny āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḥvīçvā rūpāny āviçān punāno yāti haryatāḥ,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo gīrbhīh páriṣkṛtaḥ,
vīprasya médhyaṭittheḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ā pavasva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āsādam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavitraṁ dhārayā sutāḥ, 9.51.5^b; for pāda c cf. ṛtāsya yónim āsādam, under 3.62.13^a.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jāmāyo hárīm hinvanty ādribhīh,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mādhumattamaṁ hárīm hinvanty ādribhīh,
ḥindav indrāya pītāye,
9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)
ḥād im tritāsya yōsaṇo hárīm hinvanty ādribhīh,
ḥindum indrāya pītāye.

9.30.5^c

9.32.2^a

9.32.2^c

- 9.38.2^b (Rahūgaṇa Āṅgīrasa; to Soma Pavamāna)
 ॥ etām tritāsyā yōsaṇo, hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pitāye. ॥ 9.32.2^a
 9.39.6^b (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 samitṁā anūṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsyā sīdata. ॥ 9.13.9^c
 9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām, hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānaṁ madhuṣūtām. ॥ 9.7.6^a
 9.65.8^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 yāsyā vārṇaṁ madhuṣūtām hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pitāye. ॥ 9.50.3^c
 ॥ 9.32.2

For yōnāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta; to Soma Pavamāna)
 tāṁ tvā hinvanti vedhāsah pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kācyapa; to Soma Pavamāna)
 tāṁ hinvanti madacyūtām, hāriṁ nadīṣu vājīnam, ॥ 9.53.4^b
 indum indrāya matsarām.
 9.63.17^c (Nidhruvi Kācyapa; to Soma Pavamāna)
 ॥ tām i mṛjanty āyāvo hāriṁ nadīṣu vājīnam, ॥ 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarīm.

[9.27.3^a, eṣā nṛbhir vi nīyate: 9.15.3^a, eṣā hito vi nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
 eṣā ṣuṣmy āsisyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

- 9.66.28^c (Çataṁ Vāikhānasah; to Soma Pavamāna)
 prā suvānā indur akṣah pavitram āty avyāyam,
 punānā indur indram ā.

9.28.1^c: 9.106.10^b, āvyo vāraṁ vi dhāvati; 9.16.8^c, āvyo vāraṁ vi dhāvasi;
 9.74.9^b, āvyo vāraṁ vi pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sūtāḥ: 9.3.9^b; 99.7^b, devō devébhyah sūtāḥ.]

9.28.8^c: 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jāmībhir yatāḥ,
 abhī drōṇāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sā devāḥ kavīṇeṣīto 'bhī drōṇāni dhāvati,
īndur īndrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,
viṣvā dhāmāni viṣvavīt.

9.60.1^b (Avatsāra Kācya ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,
īndur sahasracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmaḥ punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇṣasahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viṣvo yāsyā vratē jāno dādadhā dhārmapas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma ṣām gāve ḍhuksāsva pipyūṣim īṣam,
vārdhā samudrām ukthyām.

§ 8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēdo pāṛthivaṁ rayiṁ divyāṁ pāvasva dhārāyā,
dyumāntaṁ ṣūsmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prā dhanvā soma jāgrvir īndrāyendo pāri srava,
dyumāntaṁ ṣūsmam ā bharā svaravidam.

§ 8.91.3^d ; also refrain, 9.112.1^e ff.

Cf. dyumāntaṁ ṣūsmam uttamam, under 9.63.29^{bc}. The cadence, pāvasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya ṣuśmīno vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kācya Mārīca ; to Soma Pavamāna)
tvāṁ soma vipaṇṇatāṁ punāno vācam iṣyasi,
īndo sahasrabharṇasam.

§ 9.16.8^a

§ 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmaḥ pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa; to Soma Pavamāna)
indur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
iyarti vagnúm indriyām.

9.107.26^b (Sapta Ṛṣayaḥ; to Soma Pavamāna)
apó vásanaḥ pári kócam arṣatīndur hiyānāḥ sotṛbhīḥ,
janáyañ jyótir mandānā avivaçad ḡḡḡ kṛṇvānó ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b; 29.4^b; 67.13^b; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa; to Soma Pavamāna)
prá sómo áti dhārayā pávamāno asiṣyadat,
ḡabhi dróṇāny āsádam. 9.3.1^c

9.49.5^a (Kavi Bhārgava; to Soma Pavamāna)
pávamāno asiṣyadad rákṣāṁsy apajāṅghanat,
pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhi dróṇāny āsádam.

9.30.5^b: 9.26.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), háriṁ
hinvānty ádribhiḥ.

9.30.5^c (Bindu Āṅgīrasa; to Soma Pavamāna)
apsú tvā mádhumatamāñ ḡháriṁ hinvānty ádribhiḥ, 9.26.5^b
indav indráya pítāye.

9.45.1^c (Ayāsyā Āṅgīrasa; to Soma Pavamāna)
sá pavasva mādāya kām nṛcákṣa devāvítaye,
indav indráya pítāye.

9.50.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
ḡsá pavasva madintamaḥ ḡóbhir añjānó aktúbhiḥ, 9.50.5^a
indav indráya pítāye.

9.64.12^c (Kaçyapa Marica; to Soma Pavamāna)
ḡsá no arṣa pavitra á mádo yó devavítamaḥ, 9.64.12^{ab}
indav indráya pítāye.

Cf. indum indráya pítāye under 9.32.2^c, and sóméndráya pátave, 9.24.3^d.—For 9.30.5
cf. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa; to Soma Pavamāna)
sunótā mádhumatamāñ ḡsómam indráya vajríṇe, 7.32.8^b
cāruṁ çárdhāya matsarām.

9.51.2^{bc} (Ucathya Āṅgīrasa; to Soma Pavamāna)
divāḥ pṛyūṣam uttamām ḡsómam indráya vajríṇe, 7.32.8^b
sunótā mádhumatamam.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumatamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa; to Soma Pavamāna)
túbhyaṃ vāta abhiprīyas túbhyaṃ arṣanti síndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyaṃ arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayām,
índo sakhitvām uṇmasi.

9.66.14^a (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
āsyā te sakhyé vayām, iyakṣantas tvótayaḥ, 9.61.29^a
índo sakhitvām uṇmasi.

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: āsyā te sakhyé vayām távendo dyumnā uttamé, sūśahyāma pr̥tanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty) hāriṃ
hinvanty ādribhiḥ.

9.32.2^c (Çyāvaçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsya yóṣaṇo hāriṃ hinvanty ādribhiḥ, 9.26.5^b
índum índrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)
tām no víçvā avasyúvo girāḥ çumbhanti pūrvāthā,
índum índrāya pītāye.

9.65.8^c (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
yāsya vārṇaṃ madhuçūtāṃ hāriṃ hinvanty ādribhiḥ, 9.26.5^b
índum índrāya pītāye.

Cf. índav índrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim ā.

[9.32.5^a, abhi gāvo anūṣata: 9.33.5^a, abhi brāhmīr anūṣata.]

[9.32.6^b, maghāvadbhyaç ca máhyaṁ ca : 6.46.9^c, chardir yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)

abhi drōṇāni babhrāvaḥ çukrá ṛtāsyā dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)

eté dhāmāny āryā çukrá ṛtāsyā dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreichen Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefäße die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vrātā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vrātā viçjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrāvaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtāsyā dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhi brāhmīr anuṣata ; 9.32.5^a, abhi gāvo anuṣata.]

9.33.5^b, yāhvīr ṛtāsyā mātāraḥ : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yāhvī
ṛtāsyā mātāraḥ.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudrāṇç catūro 'smábhyaṁ soma viçvātaḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyān soma viçvātaḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm gómantam açvīnam,
 puruṣcandrām puruṣpṣam. 8.6.9^b

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé grāvānsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣān tokāya no dādhad asmābhyān soma viçvātaḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyān soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvānó dhārāya tánéndur hinvánó arṣati,
 rujád dṛlḥā vy ójaśa.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 índur hinvánó arṣati tīró vārāṇy avyāyā,
 hārīr vājam acikradat. 9.67.4^b

9.34.2^{abc}, sūtá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sūtá índrāya vāyāve vārunāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsá índrāya vāyāve vārunāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sūtá índrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vārunāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.11.7^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramtñkhaya: 9.52.3^b, indo ná dánam tñkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 indo samudramtñkhaya, pávasva viçvamejaya,
 rāyó dhartá na ójaśa. cf. 9.35.2^a

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudriyā apó 'griyó váca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, Ved. Myth. i. 327 ff.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír āti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
gumbhāmāna ṛtāyūbhīr ṛmṛjyāmāno gābhastyoḥ,
pávate vāre avyāye.

9.20.6^b

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)
gumbhāmānā ṛtāyūbhīr ṛmṛjyāmānā gābhastyoḥ,
pávante vāre avyāye.

9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The *ṛca* 9.64.4-6 is addressed to the plural *sómāḥ*, but is surrounded by other *ṛcas* in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For *pāda* c cf. *asṛgrāḥ vāre avyāye*, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gābhastyoḥ; 9.64.5^b, mṛjyāmānā gābhastyoḥ.

9.36.5^{abe} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
sá viçvā dāçúṣe vāsu sómo divyāni pāṛthivā,
pávatām āntárikṣyā.

9.64.6^{abe} (Kaçyapa Mārīca; to Soma Pavamāna)
té viçvā dāçúṣe vāsu sómā divyāni pāṛthivā,
pávantām āntárikṣyā.

For *pāda* b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómaḥ pavītre arṣati; 9.56.1^b, açūḥ pavītre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rákṣāṁsi devayúḥ.

9.37.2^b (Rahūgaṇa Āṅgīrasa; to Soma Pavamāna)
sá pavītre vicakṣaṇo hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

9.25.2^b

9.38.6^b (The same)
eṣá syá pitāye suto hárir arṣati dharmasīḥ,
krándan yónim abhī priyām.

Cf. the *pāda* 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhī yónim kánikradat.

9.37.3^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sāptir ná vajayūr devó devébhyaḥ sutāḥ,
vyānaçih pávamāno ví dhāvati. 9.3.9^b

9.37.5^c (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahā víṣā suto varivovid ādabhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pavamānaḥ suto nfbhiḥ sómo vājam ivāsarāt,
camūṣu çakmanāsādam.

9.37.6^b: 9.28.4^c, abhī drōṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsyā yōṣaṇaḥ : 9.32.2^a, ād im tritāsyā yōṣaṇaḥ.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), hárīm
hinvanty ādribhiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, índum índraya pītāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mānuṣīṣv ā çyenó ná vikṣú sīdati,
gáchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
sá marmrjānā ayúbhir, íbho rájeva suvratāḥ,
çyenó ná vānsu sīdati. 9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
īṣam ūrjam pavamānābhy arṣasi çyenó ná vānsu kalāçeṣu sīdasi,
índraya mādva mādya mādah suto divó viṣṭambhá upamó vicakṣaṇaḥ. 9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted with vānsu sīdati in 9.57.3 ; cf. 5.72.1^c ; 9.7.6^a ; 20.6^c ; 63.2^c ; 68.9^b ; 86.9^a ; 96.23^d ; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasiḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavítṛa á tvīṣīm dádhdāna ójasā,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavítṛa á,
 sómo yāti vicarṣaṇiḥ.

9.61.8^b (Amahītyu Āṅgīrasa ; to Soma Pavamāna)
 sám indrepotá vāyúnā sutá eti pavítṛa á,
 sám sūryasya raṇmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 50.3^b; 65.8^b (here hinvánty), hárīm
 hinvanty ádrībhiḥ.

9.39.6^c: 9.13.9^c, yónāv ṛtasya sídata.

9.40.3^{bc}: 9.33.6^{bc}; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇaḥ).

9.40.3^c: 9.62.12^a; 63.1^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
 sahasrīṇaḥ.

[9.40.4^c, vidáh sahasrīṇīṛ iṣaḥ: 9.61.3^c, kṣárā sahasrīṇīṛ iṣaḥ.]

9.40.5^a: 9.61.6^a, sá naḥ punánā á bhara; 1.12.11^a; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punánā indav á bhara [soma dvibárhasaṁ rayīm,
 vīṣann indo na ukthyām.

cf 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásutó pṛthivyá ádhi,
 punánā indav á bhara.

9.64.26^c (Kāçyapa Māṛica ; to Soma Pavamāna)
 [utó sahásrabharṇasaṁ] vīcaṁ soma makhásyuvam,
 punánā indav á bhara.

cf 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punánā indav á bhara [soma dvibárhasaṁ rayīm,
 tvám vásūni puşyasi viçvāni dāçuṣo grhé.

cf 9.4.7^b

9.40.6^b: 9.4.7^b; 100.2^b, sóma dvibárhasaṁ rayīm.

[9.41.2^c, sahváṅso dāsyum avratām: 1.175.3^c, sahāvān dāsyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hīraṇyavat,

ācāvāvad vājavat sutāh.

9.61.3^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pāri ṇo ācvaṁ ācvaṇīd gómad indo hīraṇyavat,

[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma vīrāvad ācāvāvad vājavat sutāh,

[pāvasva brhatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prasnénā mánmanā : 9.3.9^a, eṣā prasnénā jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

[eṣā prasnénā mánmanā] devó devébhyas pári,

9.3.9^a

[dhārayā pavate sutāh.]

9.3.10^c

9.65.2^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,

vīcivā vásūny ā vīcā.

9.42.2^c : 9.3.10^c, dhārayā pavate sutāh.

9.42.3^b : 9.13.3^a, pāvante vājasātaye ; 9.43.6^a ; 107.23^a, pāvasva vājasātaye ;
9.100.6^a, pāvasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómāḥ sahásrapājasah.

9.42.4^b : 9.17.4^b, pavītre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhī vīcivāni vāryābhi devān ṛtāvīdhah,

[sómāḥ punāno arṣati.]

9.13.1^a

9.66.4^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

pāvasva janáyann īso 'bhi vīcivāni vāryā,

sákha sákhibhya útāye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punāno arṣati.

9.42.6^b : 9.41.4^c, ācāvāvad vājavat sutāh.

9.42.6^c : 9.13.4^b, pāvasva brhatīr iṣaḥ.

9.43.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pitāye.

9.43.3^a : 9.25.4^b, punāno yāti haryatāh.

9.43.4^a : 9.19.6^c ; 63.11^a, pāvamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kāpa; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma suçrīyam,
īndo sahāsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāyapa; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram,
yó duṣāḥo vanuṣyatā.

[9.43.4^c, īndo sahāsravarcasam: 9.64.25^c; 98.1^c, īndo sahāsrabharcasam.]

9.43.6^a: 9.107.23^a, pāvasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pāvasva vājasātamaḥ.

[9.43.6^c, sōma rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne: 9.66.13^a, prá ṇa indo mahé ráṇe.]

9.44.2^c: 9.12.8^c, víprasya dhārāyā kavīḥ.

9.44.3^b: 9.39.3^a; 61.8^b, sutá eti pavitra ā.

9.44.5^a (Ayāsyā Āngirasa; to Soma Pavamāna)
sá no bhágāya vāyāve vípravīraḥ sadāvṛdhaḥ,
sōmo devēṣv ā yamat.

9.61.9^a (Amahryu Āngirasa; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhuman,
cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c: 9.30.5^c; 50.5^c; 64.12^c, índav índrāya pitáye.

[9.45.2^c, devān sākhibhya ā vāram: 1.4.4^c, yás te sākhibhya ā vāram.]

9.45.3^c (Ayāsyā Āngirasa; to Pavamāna Soma)
utá tvām aruṇám vayám góbbhir añjmo mādāya kām,
ví no rāyē dúro vṛdhi.

9.64.3^c (Kāyapa Mārta; to Soma Pavamāna)
āḥvo ná cakrado víṣā sám gā indo sám árvataḥ,
ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devēṣu patyate: 8.102.9^b, agnir devēṣu patyate.

9.45.5^b: 9.6.5^a; 106.11^b, váne krīlantam átyavim.

9.45.6^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pitó vicákṣase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
āsrgran devāvītaye 'tyasaḥ kītvā iva,
kṣārantah parvatāvḍhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsrgran devāvītaye iva jāyānto rāthā iva.

8.3.15^d

[9.46.3^a, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
sā pavasva dhanamjaya prayantā rīdhaso mahāḥ,
asmābhyam soma gātuvīt.

9.65.13^c (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[ā na indo mahīm iṣam] iva pavasva viśvadarṣataḥ,

8.6.33^a ; b : 9.65.13^b

asmābhyam soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), hárīm
hinvanty ádribhiḥ.

9.50.3^c (Ucāthya Āṅgīrasa ; to Soma Pavamāna)

[ávyo vāre pári priyám] hárīm hinvanty ádribhiḥ, 8.6.33^a ; b : 9.26.5^b
pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

[hinvánti sūram úsrayaḥ] pávamānam madhuçútam,
abhí girā sám asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
 sā pavasva madintama góbhīr añjanó aktúbhiḥ,
 ṛindav indrāya pitāye.]

9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
 sā punānó madintamaḥ ṣómaç camūṣu sīdati,
 paçītu ná rēta adádhat pátir vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^c, sā pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^c; 64.12^c, indav indrāya pitāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómam pavitra ā srja.

9.51.1^c: 9.16.3^c, punihindrāya p tave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam indrāya vajrīṇe.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 tāva tyā indo āndhaso devā mādhor vy āṇate,
 pávamānasya marútaḥ.

9.64.24^c (Kāçyapa Mārīca; to Soma Pavamāna)
 rāsam te mitró aryamā pibanti várupāḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhi vājam utā grāvaḥ.

9.52.1^c: 9.6.3^b, suvānó arṣa pavitra ā.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo váre pári priyāḥ; 9.50.3^a, ávyo váre pári priyām.

[9.52.3^b, indo ná dánam iñkhaya: 9.35.2^a, indo samudramiñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ní çuṣmam indav eṣām púruhūta jánānām,
 yó asmān ādideçati.

9.64.27^b (Kāçyapa Mārīca; to Soma Pavamāna)
 punáná indav eṣām púruhūta jánānām,
 priyāḥ samudrām ā viça.]

9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva; to Indra)
 avá sma durhaṇyátó mártasya tanuhi sthirám,
 adhaspadám tám im kṛdhi, yó asmān ādideçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āngirasa; to Soma Pavamāna)
 çatām na inda ūtibhiḥ sahasraṁ vā çūcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ōjīṣtho adhvaré,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dádhānaḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhagā: 8.78.8^b; 9.4.2^b, viçvā ca soma sáubhagā.

[9.56.1^b, açūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnān rákṣānsi devayúḥ.

[9.56.4^b, svādúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,
 áchā vājāṁ sahasrīṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ íbho rájeva suvratáh,

çyenó ná vánsu śīdati.]

9.38.4^b

9.66.23^a (Çatam Vaikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ prāyavān prāyase hitáh,

indur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāná āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyenó ná vikṣú śīdati ; 9.86.35^b, çyenó ná vánsu kalāçeṣu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav ā bhara.

9.58.1^a, 1^c—4^c, tūrat sá mandí dhāvati.

9.60.1^b, pávamānaḥ vícarṣaṇim : 9.28.5^b, pávamāno vícarṣaṇiḥ.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti várān pávamāno asiṣyadat kalāçāḥ abhi dhāvati,

indrasya hārdy āviçān.

9.86.19^d (Śikataḥ, alias Nivāvati Rṣigaṇāḥ ; to Soma Pavamāna)

vṛṣā matinām pavate vicakṣaṇáh sómo áhnaḥ prataritóśaso diváh,

krāná sindhūnām kalāçāḥ avivaçad indrasya hārdy āviçān manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāná in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.8^b : 9.41.4^b, gómad indo hiranyavat.

[9.61.3^c, kṣará sahasrínir íṣaḥ : 9.40.4^c, vidáh sahasrínir íṣaḥ.]

9.61.4^c (Amahṛyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavítram abhyundatáh,

sakhitvám ā vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājīno vayám víçvā dhānāni jigyúṣaḥ,

sakhitvám ā vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pājavana ; to Indra)

ṽayām indra tvāyāvaḥ, sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya naḥ pathā nayāti viçvāni duritā, nābhantām anyakēśāṃ jyakā ādhi
dhānvasu. refrain: 10.133.1^{fs} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in 1ḥ sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sā naḥ punānā ā bhara; 1.12.11^a; 8.24.3^a, sā naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyāṃ dāça kṣipah.

9.61.8^b: 9.39.3^a; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sā no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā: 10.19.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, vāruṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^c, vatsāṃ saṃçigvarir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54 (Vāl. 6).7^d, dhuksāsva pipyūṣim iṣam; 8.7.3^c, dhuksānta pipyūṣim iṣam; 8.13.25^c, dhuksāsva pipyūṣim iṣam āvā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rājati dyumān: 9.5.3^b, rayir ví rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mādō vārenyaḥ.

9.61.19^c: 9.24.7^c; 28.6^c, devavir aghaçānsahā.

9.61.21^c (Amahīyu Āngirasa ; to Soma Pavamāna)
sāmmiçlo aruṣō bhava sūpasthābhīr ná dhenúbhiḥ,
sīdañ chyenó ná yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhi drōṇāni rōruvat,
 sīdañ chyenó ná yónim ā.

9.61.22^b: 3.37.5^a; 8.12.22^a, indrañ vrtrāya hāntave.

9.61.25^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 apagnān pavate mīdhó 'pa sómo āravṇah,
 gāchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apagnān pavase mīdhaḥ kratuvit soma matsarāḥ,
 nudāsvādevayun jānam.

9.61.25^c: 9.15.1^c, gāchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dviṣo jahi.

9.61.29^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 āsya te sakhyé vayām tāvendo dyumnā uttamé,
 sāsaḥyāma prṭanyatāḥ.]

1.8.4^c

9.66.14^a (Çatañ Vaikhānasaḥ ; to Soma Pavamāna)
 āsya te sakhyé vayām iyakṣantas tvótayaḥ,
 īndo sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsaḥyāma prṭanyatāḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavītram açāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛpānto váriyo gāve 'bhy āṛṣanti suṣṭutīm,
 īlām asmābhyam saṁyātām.

9.66.22^b (Çatañ Vaikhānasaḥ ; to Soma Pavamāna)
 pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm,
 sūro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 ātyam mṛjanti kalāçe dāça kṣipah prā viprāṇām matāyo vāca irate,
 pāvamānā abhy āṛṣanti suṣṭutīm éndrañ viçanti madirāsa indavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gāvyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pāvamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^a (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy aṅgūr mādāyāpsū dākṣo giriṣṭhāh,
cyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣō víṣā hāri rájeva dasmó abhí gá acikradat,
punāno váraṁ páry ety avyāyaṁ cyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, Ved. Myth. i. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró várāny avyāyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ aḡvīnam.

[9.62.13^b, marmrjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjāná āyúbhiḥ.]

9.62.14^a, sahásrotiḥ ṣatāmagaḥ ; 8.34.7^b, sáhasrote ṣatāmagaḥ.

9.62.14^c : 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, áḡvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víḡvā ársann abhí ṣrīyah, ṣūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punāno ársasi ; 9.7.4^b, nṛmṇā vásāno ársati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómātīr íṣaḥ.

9.62.24^c : 9.65.25^b, ḡṛṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, ḡṛṇāná jamádagninā ; 7.96.3^c, ḡṛṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víḡvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víḡvamejaya.

9.62.27^c : 9.31.3^b, túbhyam ársanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vr̥ṣṭáyo dhārá yanty asaḡcátāḥ : 9.57.1^{ab}, prá te dhārá asaḡcáto divó ná yanti vr̥ṣṭáyāḥ.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, *dádhat stotrē suvīryam*.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, *á pavasva sahasrīṇam*; 9.33.6^c, *á pavasva sahasrīṇaḥ*.

9.63.2^{bc} (Nidhruvi Kācyapa; to Soma Pavamāna)
iṣam ūrjam ca pinvasa indrāya matsarīntamaḥ,
camūśv á nī śīdasi.

9.99.8^{ed} (Rebhasunū Kācyapāu; to Soma Pavamāna)

sutá indo pavitra á nībhīr yató vi nīyase,

65° 9.24.3^c

indrāya matsarīntamaḥ camūśv á nī śīdasi.

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first páda.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, *eté asrgram ācāvaḥ*; 9.17.1^c; 23.1^a, *sómā asrgram*, &c.]

[9.63.4^c, *sómā ṛtāsyā dhārayā*; 9.33.2^b; 63.14^b, *ṣukrī ṛtāsyā dhārayā*.]

9.63.5^c: 9.13.9^a, *apaghnānto āravṇaḥ*.

[9.63.7^b, *yāyā sūryam ārocayaḥ*: 8.98.2^b, *tvān sūryam ārocayaḥ*.]

9.63.8^{bc} (Nidhruvi Kācyapa; to Soma Pavamāna)
áyukta sūra étaḥam pávamāno manáv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

rāja medhābhīr iyate pávamāno manáv ádhi,

antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaḥ spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking *sūra* as genitive of *svár* may be seen from 1.50.9, *áyukta sap-tá cundhyúvaḥ sūro ráthasya naptýaḥ*: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, *yát tudát sūra étaḥam*, 'when Sūra goaded Etaḥ', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaḥ to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase *manáv ádhi*, I do not believe that *medhābhīr iyate* can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render *medhābhīr* by 'with wisdom'. Soma is *ṣṣir vipraḥ kāvyena* in 8.79.1 (cf. 9.78.2), *médhiraḥ* in 9.68.4. His epithet *sukráta* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rā́ja* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Étaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *Iyate . . . antárikṣeṇa yítave*. That *pāda* 9.63.8^a is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, *gīra indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indav*) *indrāya, &c.*]

9.63.11^a: 9.19.6^c; 43.4^b, *pāvamāna vidā rayīm*.

9.63.11^b: 9.43.4^b, *asmābhyam soma suçrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b: 8.6.9^b; 9.62.12^b, *rayīm gómantam aṇvīnam*.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, *abhi vājam utā ṣṣavāḥ*.

9.63.13^a: 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc}: 9.32.2^{bc}, *ṣukrá ṛtāsyā dhārayā, vājam gómantam akṣaran*.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyāçiraḥ*.

9.63.16^{bc} (*Nidhruvi Kāçyapa*; to Soma *Pavamāna*)
prā soma mādhumattamo rāyē arṣa pavitra ā,
mādo yó devavítamaḥ.

9.64.12^{ab} (*Kāçyapa Mārta*; to Soma *Pavamāna*)
sá no arṣa pavitra ā mādo yó devavítamaḥ,
indav indrāya pitāye.

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, *suvāno arṣa pavitra ā*.

9.63.17^a (*Nidhruvi Kāçyapa*; to Soma *Pavamāna*)
tām ī mṛjanty āyāvo hāriṁ nadīsu vājinam,
indum indrāya matsarām.

☞ 9.53.4^b

☞ 9.53.4^c

9.107.17^d (*Sapta Rṣayah*; to Soma *Pavamāna*)
indrāya pavate mādah, sómo marútvate sutāḥ,
śahāsradhāro áty ávyam arṣati tām ī mṛjanty āyāvāḥ.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, hárīm̐ nadīṣu vajīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ; 9.67.16^b, indraya mādhumattamāḥ.

[9.63.20^a, kāvīm̐ mṛjanti mārjyam: 9.15.7^a; 46.6^a, etām̐ mṛjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhṛbhīr viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kācyapa; to Soma Pavamāna)
pāvamāna nī toṣase rayīm̐ soma ṇravāyyam,
priyāḥ samudrām ā viṇa.

9.64.27^c (Kācyapa Mārtea; to Soma Pavamāna)
punānā indav eṣām̐ pūruhūta jānānām,
priyāḥ samudrām ā viṇa.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.3^b, gōarṇasaḥ rayim̐ indra ṇravāyyam.

9.63.24^a, apaghnān pavase mṛdhaḥ: 9.61.25^a, apaghnān pavate mṛdhaḥ.

9.63.25^a (Nidhruvi Kācyapa; to Soma Pavamāna)
pāvamānā asṛkṣata sōmāḥ ṣukrāsa indavaḥ,
abhi viṇvāni kāvyā.

☞ 9.23.1^c

9.107.25^a (Sapta Ṛṣayaḥ; to Soma Pavamāna)
pāvamānā asṛkṣata pavitram̐ āti dhārayā,
marūtavanto matsarā indriyā hāyā medhām̐ abhi prāyāṁsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi viṇvāni kāvyā.

9.63.28^a (Nidhruvi Kācyapa; to Soma Pavamāna)
punānāḥ soma dhārayēndo viṇvā āpa sridhaḥ,
jahī rākṣāṁsi sukrato.

☞ 6.16.29^c

9.107.4^a (Sapta Ṛṣayaḥ; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ā ratnadhā yōnim̐ pṛāsyā sīdasy̐ ūtso deva hiranyāyaḥ.

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānāḥ pāri kōṣam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28^c: 6.16.29^c, jahī rākṣāṁsi sukrato.

9.63.29^{bc} (Nidhruvi Kācyapa; to Soma Pavamāna)
apaghnān soma rakṣāso 'bhy āṛṣa kánikradat,
dyumāntaḥ ṣūṣmam̐ uttamām̐.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇo ādribhir abhy āṛṣa kánikradat,
dyumántaṁ ḡṣṣmam uttamám.

Cf. dyumántaṁ ḡṣṣmam ā bhara, under 9.29.6°, and the curiously extended pāda, 4.36.8°, dyumántaṁ vījaṁ vīṣaḡṣṣmam uttamám.—Note the correspondence of 9.63.19° with 9.67.16°.

[9.63.30^b, sóma divyāni pāṛthivā: 9.36.5^b, sómo divyāni, &c.; 9.64.6^b, sómā divyāni, &c.]

9.64.2°, satyām vīṣan vīṣéd asi: 8.33.10°, satyām itthā vīṣéd asi.

9.64.3°: 9.45.3°, ví no rāyē dūro vṛdhi.

9.64.5^{abc}, ḡumbhāmānā ṛtāyúbhir mṛjyāmānā gābhastyoḥ, pávante vāre avyāye:
9.36.4^{abc}, ḡumbhāmānā ṛtāyúbhir mṛjyāmāno gābhastyoḥ, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gābhastyoḥ: 9.20.6^b; 36.4^b; 65.6^b, mṛjyāmāno gābhastyoḥ.

9.64.6^{abc}, té víḡvā dāḡṣe vāsu sómā divyāni pāṛthivā, pávantāṁ āntárikṣyā:
9.36.5^{abc}, sá víḡvā dāḡṣe vāsu sómo divyāni pāṛthivā, pávatāṁ āntárikṣyā.

9.64.9^b: 9.4.9^b; 100.7^d, pávamāna vídharmanī.

[9.64.9°, ákrān devó ná sūryaḥ: 9.54.3°; 63.13°, sómo devó, &c.]

9.64.11°: 6.16.35°; 9.32.4°, sídann ṛtāsyā yónim ā.

9.64.12^{ab}, sá no arṣa pavítṛa ā mádo yó devavítamaḥ: 9.63.16^{bc}, rāyē arṣa pavítṛa ā, mádo yó devavítamaḥ.

9.64.12°: 9.30.5°; 45.1°; 50.5°, índav índrāya pitāye.

9.64.17^{bc} (Kaṡyapa Mārta ; to Soma Pavamāna)
marmṛjānāsa āyávo vīṭhā samudráṁ índavaḥ,
āḡmann ṛtāsyā yónim ā.

9.66.12^{ac} (Ḡataṁ Vāikhānasāḥ ; to Soma Pavamāna)
āchā samudráṁ índavó 'staṁ ḡávo ná dhenávaḥ,
āḡmann ṛtāsyā yónim ā.

The cadence ḡávo ná dhenávaḥ also at 6.45.28.

9.64.20^a: 5.67.2^a, ā yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āsādam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pāvasva mādhumattama indrāya soma kratuvittamo mādaḥ,
 māhi dyukṣātamo mādaḥ.
 9.108.15^c (The same)
 indrāya soma pātave nfbhir yatāḥ svāyudhó madintamaḥ,
 pāvasva mādhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^e, ṛtāsya yónim āsādam ; 5.21.4^d, ṛtāsya yónim āsādaḥ.

9.64.24^c: 9.51.3^c, pāvamānasya marūtāḥ.

9.64.25^a: 9.16.8^a, tvām soma vipaṇcitam.

9.64.25^b, punānó vācam iṣyasi: 9.30.1^c, punānó vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 [tvām soma vipaṇcitam] [punānó vācam iṣyasi],
 indo sahāsrabharṇasam. 9.16.8^a ; b: 9.30.1^c

9.98.1^c (Ambarīṣa Varṣāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)
 abhi no vajasūtamaḥ rayim arṣa puruṣpṛṣam,
 indo sahāsrabharṇasam tuvidyumnāḥ vibhvasāham.

Cf. 9.43.4^e, indo sahāsravarecasam ; 9.60.2^b, ātho sahāsrabharṇasam ; and 9.64.26^a, utó sahāsrabharṇasam.

[9.64.26^a, utó sahāsrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punānā indav ā bhara.

9.64.27^b: 9.52.4^b, pūruhūta jánānam.

9.64.27^c: 9.63.23^c, priyāḥ samudrām ā viṇa.

9.64.28^c: 1.137.1^e, sómāḥ çukrá gāvāçirah.

9.64.29^c, sīdanto vanúṣo yathā: 1.26.4^c, sīdantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vāruṇi, or Jamādagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svāsāro jāmāyas pátim,
 mahām indum mahryúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pāvamānam madhuçútam,
 abhi girā sám asvaran. 9.50.3^c

Cf. Bergaigne, i. 161 ; ii. 43.

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoh; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaççite pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnám áti sarpati tvácam átyo ná kríḷann asarad víṣa háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, hárīm hinvanty
(9.65.8^b, hinvánty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pitāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvám á vr̥ṇīmahe: 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam: 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á na indo mahím iṣam, pávasva víçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvít., 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya víṣaṇaṁ mádaṁ pávasva víçvadarçataḥ,
sahásrayāmā pathikíḍ vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á kaláçā anūṣaténdo dhārābhir ójasā,
éन्द्रasya pitāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávītaya indo dhārābhir ójasā,
á kaláçāṁ mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivráṁ duhánty ádribhiḥ: 1.137.3^{be}, aṅçúm duhanty ádribhiḥ sómāṁ
duhanty ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávāṁ pōṣaṁ sváçvyam.

[9.65.18^c, suṣvāpō devāvītaye : 9.13.2^c, suṣvāpāñ devāvītaye.]

9.65.19^c: 9.61.21^c, sīdañ chyenó ná yónim ā.

9.65.20^{abc}, apsū indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave;
9.34.2^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati
viṣṇave; 9.33.3^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave; 5.51.7^a, sutā indrāya vāyāve.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, vāruṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, asmābhyam soma viçvātaḥ, ā pavasva sahasrīṇam
(9.33.6^c, sahasrīṇaḥ).

9.65.21^c: 9.40.3^c; 62.12^a; 63.1^a, ā pavasva sahasrīṇam; 9.33.6^c, ā pavasva
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvātí yé arvāvātí sunviré.

9.65.24^a, té no vṛṣṭīm divás pári: 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{bc}, pávantām ā suvīryam, suvāná devāsa indavaḥ.

9.65.25^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryatō hárir ḡṛṇānō jamádagninā, 3.62.18^a
hinvānō gór ādhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)
pávate haryatō hárir āti hvārāñsi ráñhya,
abhyārṣan stotf̥bhyo vīrávad yācaḥ.

The cadence, gór ādhi tvací, in 9.65.25^c occurs also at 1.28.9; 9.79.4; 101.11.

9.65.25^b: 9.62.24^c, ḡṛṇānō jamádagninā; 3.62.18^a; 8.101.8^d, ḡṛṇāná jamád-
agninā; 7.96.3^c, ḡṛṇāná jamádagnivát.

9.65.26^c: 9.24.1^c, ḡṛṇāná apsú mṛñjata.

9.65.28^c—30^c, pántam ā purusp̥fham.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, abhí viçvāni kāvya.

9.66.1^c: 1.75.4^c, sákha sákhibhya ídyah.

9.66.4^b: 9.42.5^b, abhí viçvāni vārya.

9.66.7^c, dádhanō áksiti ḡrávaḥ : 1.40.4^b; 8.103.5^b, sá dhatte áksiti ḡrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná ḡravasyávaḥ.

9.66.11^a (Çatañ Vaikhānasāḥ; to Pavamāna Soma)
 áchā kóçañ madhuçútam ásr̥grañ vāre avyāye,
 ávavaçanta dhítāyaḥ.]

9.19.4^a

9.107.12^d (Sapta R̥sayah; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pípye ár̥nasā,
 añçóḥ páyasā madiró ná j̥gr̥vir áchā kóçañ madhuçútam.

Cf. the pādas, abhí kóçañ madhuçútam, under 9.23.4, and pári kóçañ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante vāre avyāye.

9.66.11^c: 9.19.4^a, ávavaçanta dhítāyaḥ.

9.66.12^c: 9.68.17^c, ágmann ṛtasya yónim á.

[9.66.13^a, prá ṇa indo mahé ráṇe: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo ar̥santi síndhavaḥ, yád góbhīr vāsaiṣyāse.

9.66.14^a: 9.61.29^a, ása te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhityám uçmasi.

9.66.18^c, vṛṇimāhe sakhyāya: 4.41.7^d, vṛṇimāhe sakhyāya priyāya.

9.66.22^b, abhy ar̥sati suṣtutim: 9.62.3^b, abhy ar̥santi suṣtutim; 9.85.7^c, páva-
 mānā abhy ar̥santi suṣtutim.

9.66.23^a: 9.37.3^a, sá marmṛjānā āyúbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ; to Pavamāna Soma)
 pávamāna ṛtāñ bh̥hác chukráñ jyótir ajtjanat,
 kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmītra; to Indra)
 sá sūryaḥ páry urú vár̥ṇsy éndro vavṛtyád ráthyeva cakrá,
 átiṣṭhantam apasyāñ ná sár̥gañ kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvṛīryam.

9.66.28^c: 9.27.6^c, punānā índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy ar̥sa kánikradat, dyumántam çúṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvānó ar̥sati.

9.67.4^b (Kaṣyapa; to Pavamāna Soma)
[indur hinvāno arṣati] tiró vārāṇy avyāyā,
hárir vājam acikradat.

ॐ 9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)
ā soma suvāno ādribhis tiró vārāṇy avyāyā,
jāno ná puri camvòr viçad dhāriḥ sīdo vāneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyāyā; and 9.103.2^a, pári vārāṇy avyāyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa indavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavitram āçāvaḥ.

9.67.9^a: 9.65.1^a, hinvānti sūram ūsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānam madhuçéutam.

9.67.10^c–12^c, ā bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhārayā.

9.67.14^a: 9.17.14^a, ā kalāçeṣu dhāvati.

9.67.16^b, indrāya mādhumattamaḥ: 9.12.1^c, indrāya mādhumattamāḥ; 9.63.19^c,
indrāya mādhumattamam.

9.67.17^a: 9.46.1^a, āsrgran devāvītaye.

9.67.17^b: 8.3.15^d, vājayānto rāthā iva.

9.67.19^b: 9.20.7^b, pavitram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dādhat stotré suvīryam.

9.67.28^b: 1.91.17^b, sóma viçvebhīr añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasīṣṭha, or both; to Pavamāna Soma)
ūpa priyām pānipnataṁ yūvānam āhutivīdham,
āganma bibhrato nāmaḥ.

10.60.1^c (Bāudha, or others; to Asamāti [Indra])
ā jānam tveçāsamdr̥çam māmānām ūpastutam,
āganma bibhrato nāmaḥ.

9.67.31^{ab}, yāḥ pávamānīr adhyéty īsibhiḥ sámabhṛtaṁ rāsam: 9.67.32^{ab}, páva-
mānīr yó adhyéty, &c.

[9.68.7^d, nṛbhīr yatò vājam ā darṣi sātāye: 5.39.3^d, ā vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana; to Pavamāna Soma)
pariprayāntaṃ vāyaṃ suśaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhaḥ,
yó dhārāyā mādhumāṇ ūrmīṇā divā iyarti vācaṃ rayiṣā́l āmartyaḥ.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)
prā vo dhīyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açiçrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana; to Pavamāna Soma)
ayāṃ divā iyarti viçvam ā rājāḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhīr gōbhīr mrjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akṛṣṭāḥ, alias Māsā Ṛṣigaṇāḥ; to Pavamāna Soma)
divo na sūnu stanāyann acikradad, dyāuḥ ca yāsya pṛthivī ca dhārmabhiḥ,
1.58.2^d

indrasya sakhyāṃ pavate vivévidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi; to Pavamāna Soma)
apaghnān eṣi pavamāna çātrūn priyām ná jaró abhīgta induh,
sīdan vāneṣu çakunó ná pátvā sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṃ pavasva,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svasti,
indram ā viça bṛhatā ráveṇa vardhāyā vācaṃ janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana; to Agni)
ástavy agnīr narām suçévo vāiçvānarā řsibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvat suvīryam,
yūyām hí soma pitāro máma sthāna divó mūrdhānaḥ prāsthita vayasçkṛtaḥ.
8.93.3^b

9.86.38^c (Atrayaḥ; to Pavamāna Soma)
tvām nṛcāksā asi soma viçvātaḥ pāvamāna vṛṣabha tā ví dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhiraṇyavit.

9.69.8^b, āçvāvad gōmad yāvat suvīryam : 8.93.3^b, āçvāvad gōmad yāvat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvārthivi prāvatañ nah.

[9.70.3^b, ádābhyāso janúṣi ubhé ánu: 2.2.4^d, pāthó ná pāyūm jānasi ubhé ánu.]

[9.70.4^a, sá mrjyámāno daṣābhiḥ sukārmabhiḥ: 9.99.7^a, sá mrjyate sukārmabhiḥ.]

[9.70.5^a, sá marmrjāná indriyāya dhāyase: 9.86.3^d, sōmaḥ punāná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, juṣṭo mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmitra; to Pavamāna Soma)

pāvasva soma devāvitaye vṣṣéndrasya hārdi somadhānam ā viça,
purā no badhād duritāti pārāya kṣetravid dhi diça āha viprehaté.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça [samudrām iva sīndhavaḥ,

8.6.35^b

]juṣṭo mitráya váruṇāya vāyāve, [divó viṣṭambhá uttamāḥ,

8.6.35^d: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmitra; to Pavamāna Soma)

hitó ná sáptir abhi vājam arṣéndrasyendo jathāram ā pavasva,
nāvā ná sīndhum āti parsi vidvāñ chūro ná yūdhyann āva no nidā spaḥ.

9.86.3^a (Akṛṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

ātyo ná hiyānó abhi vājam arṣa svarvit kōçm divó ādrimātaram,

[vṣṣa pavitre ādhi sāno avyāye, [sōmaḥ punāná indriyāya dhāyase.]

8.6.35^c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute vārṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
uttaram yāt.

9.72.4^d (Harimanta Āṅgirasa; to Pavamāna Soma)

nīdhūto ādrisūto barhiṣi priyāḥ pātir gāvām pradiva indur rtiyāḥ,
pūramdhivān mānuṣo yajñasādhanaḥ gūcir dhiyā pavate sōma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayām matāvāñ chakunó yāthā hitó vye sasāra pāvamāna ūrmīṇa,

tāva krátvā ródasi antará kave gūcir dhiyā pavate sōma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.8^a, añçūm duhanti stanáyantam āksitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgirasa; to Pavamāna Soma)

nābhā prthivyā dharūno mahó divó pām ūrmāu sīndhuṣu antár ukṣitāḥ,
indrasya vājro vṣṣabhó vibhūvasuḥ sōmo hrdé pavate cāru matsaráḥ.

9.86.8^d (Akṛṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate pām ūrmīm sacate sīndhuṣu çritāḥ,

ādhy asthāt sānu pāvamāno avyāyam nābhā prthivyā dharūno mahó
divāḥ.

9.86.21^d (The same)

ayām punānā usāso vī rocayad ayām sindhubhyo abhavat u lokakṣt,
ayām triḥ sapta duduhānā āgīraṁ sōmo hṛdē pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

sā tū pavasva pāri pārthivam rāja stotrē cīkṣann ādhūnvatē ca sukrato,
mā no nīr bhāg vāsunaḥ sādanasppoco rayīm piṇāṅgaṁ bahulām vasīmahi.

9.107.24^a (Sapta Ṛṣayah; to Pavamāna Soma)

sā tū pavasva pāri pārthivam rājo divyā ca soma dhārmabhiḥ,
tvām viprāso matibhir vicakṣana cūbhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyamānaḥ suhastya samudrē vācam invasi,
rayīm piṇāṅgaṁ bahulām puruspṛṇam pāvamānābhy āṛṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āngirasa; to Pavamāna Soma)

sahāsradhārē 'va tē sām asvaran divo nāke mādhujiḥvā asaṇcātāḥ,
āśya spāco nā nī miṣanti bhūṛṇayaḥ padē-padē pācināḥ santi sētavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divo nāke mādhujiḥvā asaṇcāto venā duhanty ukṣānaṁ giriṣṭhām,
apsū drapsām vāvṛdhanām samudrā ā sindhor ūrmā mādhumantaṁ
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1^b, svār yād vājy āruṣāḥ sīsāsati: 9.7.4^c, svār vājī sīsāsati.

9.74.5^d: 1.92.13^c, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9^b, āvyo vāraṁ vī pavamāna dhāvati: 9.16.8^e, āvyo vāraṁ vī dhāvati;
9.28.1^c; 106.10^b; āvyo vāraṁ vī dhāvati.

9.74.9^d (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rāsō 'vyo vāraṁ vī pavamāna dhāvati,
sa mṛjyamānaḥ kavibhir madintama svādasvindrāya pavamāna pitāye.

9.97.44^c (Parācāra Caktya; to Pavamāna Soma)

mādhvaḥ sūdan pavasva vāsva ūtsaṁ vīraṁ ca na ā pavasvā bhāgaṁ ca,
svādasvindrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrōr apicyaṁ nāma tṛtīyam ādhi rocanē divāḥ;
1.155.3^{cd}, dādhati putrō vāraṁ pāraṁ pitūr nāma tṛtīyam ādhi
rocanē divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ suto matibhiḥ cānohitāḥ prarocāyan ródasī mātārā cūciḥ,
rómāny ávyā samāyā ví dhāvati mádhor dhāra pīnvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

urdhvó gandharvó ādhi náke asthād, vícāv rūpā praticakṣāno asya,

cf. 10.123.7^a

bhānuḥ cūkrépa cociśā vy ādyant, prārūrad ródasī mātārā cūciḥ.

cf. 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,
hāriḥ sṛjanó átyo ná sūtvabhir víthā pájānsi kṛṇute nadīṣv ā.

9.77.5^a (The same)

cākṛir divāḥ pavate kṛtvyo rāso mahān ādabdhó várupo hurug yaté,
āsavi mitró vṛjānesv yajñítyo 'tyo ná yūthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhanarūjayāḥ pavate kṛtvyo nīsaḥ.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pári kócam arṣasy apām upásthe vṛṣabhāḥ kánikradat,
sá índrāya pavase matsaríntamo yáthā jēsāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná cūbhṛás tanvām mṛjánó 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yūthā pári kócam arṣan kánikradac camvōr ā viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ānu pānthām rāsya cūkró ví bhāsy amṛtasya dhāma,
sá índrāya pavase matsarāvān hinvāno vácam matibhiḥ kavīnām.

In the repeated páda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-
mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe
that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2,
chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eśá prá kóge mádhumān acikradad índrasya vājro vápušo vápuṣtarāḥ,
abhīm rāsya sudūghā ghṛtaçeúto vāçrá arṣanti páyaseva dhenávaḥ.

ro. 75.4^b (Sindhukṣit Prāiyamedha ; Nadistutiḥ)

abhi tvā sindho cīçum ín ná mātáro vāçrá arṣanti páyaseva dhenávaḥ,
rājaeva yūdhvā nayasi tvām ít sícāu yád āsām āgram pravātām ínakṣasi.

For the repeated páda cf. 1.32.2^c.

[9.78.1^a, prá rája vácam janáyann asiṣyadat : 9.86.33^d ; 106.12^c, punāno vácam
janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, cūddhó devānām úpa yāti níçkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir janīnām úpa, &c.

9.78.5^d, urvīm gāvvyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gāvvyūtim ābhayaṁ kṛdhr naḥ.

[7.79.1^d, aryó naçanta sáníçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādriḥbhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānaṁ sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbhiḥ srjyāta oṣadhīṣv ā devānām sumnā iṣāyann upāvasuḥ,

ā vidyūtā pavate dhārāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{ed} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nábho vásānaḥ pāri yāsy adhvarám,
rājā pavitraratho vājam āruhaḥ sahasrabhrṣṭir jayasi çrāvo bṛhāt.

9.86.40^{ed} (Atrayaḥ; to Pavamāna Soma)

ún mādha urmīr vanānā atīṣṭhipad apó vásāno mahiṣó ví gāhate,

rājā pavitraratho vājam āruhat sahasrabhrṣṭir jayati çrāvo bṛhāt.

[9.84.1^b, apsū indrāya vārupāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīṣakty uṣāsam ná sūryaḥ: 1.56.4^d, indram śīṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cākriḥ) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samáyāti yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutim: 9.62.3^b, abhy arṣanti suṣtutim;
9.66.22^b, abhy arṣati suṣtutim.

[9.85.9^b, ārūrucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvanaró ví divó, &c.]

[9.85.9^c, rājā pavitram áty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātah.

[9.85.10^b, venā duhanty ukṣānaṁ giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativānsaṁ giro venānām akṛpanta pūrvīḥ,
çigūṁ rihanti matāyaḥ pānipnataṁ hiranyāyaṁ çakunām kṣāmaṇi sthām.

9.86.3^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vīṣā vāneṣv āva cakradad dhārīḥ,
sām dhītāyo vāvaçānā anuṣata çigūṁ rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, aṅgūṁ rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to pānipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticakṣāno asya,
bhānūḥ çukreṇa çociṣā vy ādyāut prārūrucad rōdasi mātārā çūciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāṁ citrā bibhrad asyāyudhāni,
vāsāno ātkam surabhīm dṛçé kām svār nā nāma janata priyāni.] 6.29.3^{c1}

10.123.8^c (The same)

drapsāḥ samudrām abhi yāj jigāti pāçyan gṛdhrasya cākṣasā vidharman,
bhānūḥ çukreṇa çociṣā cakānās tṛtiye cakre rājasi priyāni.]

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad rōdasi mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasi, &c.

9.86.3^a, ātyo nā hiyanō abhi vājam arṣa : 9.70.10^a, hitō nā sāptir abhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣa Rṣigaṇāḥ ; to Pavamāna Soma)

ātyo nā hiyanō abhi vājam arṣa, svarvit kōçam divō ādrimātaram, 9.70.10^a
vīṣā pavitre ādhi sāno avyāye sōmaḥ punanā indriyāya dhāyase.] 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākran samudrāḥ prathamé vidharmañ janāyan prajā bhūvanasya rījā,
vīṣā pavitre ādhi sāno āvye brhāt sōmo vāvṛdhe suvanā induh.]

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punanā indriyāya dhāyase : 9.70.5^a, sū marmṛjanā indriyāya dhāyase.]

[9.86.7^b, sōmo devānām ūpa yāti niṣkṛtām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pātir jānām ūpa, &c.

[9.86.7^d, vīṣā pavitram āty eti rōruvat : 9.85.9^c, rījā pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā prthivyā dharūṇo mahō divāḥ.

9.86.9^a : 1.5.2^d, divō nā sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sômaḥ punānāḥ kalāṇṣu sīdati; 9.96.23^d, sômaḥ punānāḥ kalāṇṣu sātta.

9.86.13^d: 9.72.4^d, çúcir dhiyá pavate sôma indra te.

9.86.17^c: 9.68.8^b, sômañ manīṣá abhy anūṣata stúbhaḥ.

9.86.19^d, indrasya hárđy āviçān manīṣibhiḥ: 9.60.3^c, indrasya hárđy āviçān.

9.86.21^d: 9.72.7^d, sômo hrdé pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛpvanó nirñijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛpvanó ná nirñijam.

9.86.29^c (Pṛṇayaḥ, alias Aja Rṣiganāḥ; to Pavamāna Soma)
tvāñ samudró asi viçvavít kave távemāḥ páñca pradiço vídharmañi,
tvāñ dyām ca pṛthivīm cāti jabhriṣe táva jyótiñsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasūnū Kāçyapāu; to Pavamāna Soma)
tvāñ dyām ca mahivrata pṛthivīm cāti jabhriṣe,
prāti drāpim amuñcathāḥ pávamāna mahitvaná.

There can be no doubt that the single triṣṭubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, túbhyemá viçvā bhúvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicuñ rihanti matáyāḥ pānīpnatam; 9.86.46^c, añçum, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)

rājā sindhūnām pavate pátir divá ṛtasya yāti pathíbhiḥ kánikradat,
sahásradharaḥ pári śicyate hárīḥ punānó vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)

ásarji kalāṇā abhí ṽmūḥé sáptir ná vājayúḥ,

9.106.12^b

punānó vácam janáyann asiṣyadat.

Cf. Hillebrandt, Ved. Myth. i. 357.—For the repeated páda cf. also 9.78.1^a, prá rājā vácam janáyann asiṣyadat.

9.86.35^b, çyenó ná váñsu kalāṇṣu sīdasi: 9.38.4^b, çyenó ná vikṣú sīdati; 9.57.3^c, çyenó ná váñsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)

íṣam ūrjam pavamānābhy āṛsasi ṽçyenó ná váñsu kalāṇṣu sīdasi, 9.38.4^b
indrāya mádvā mádyo mádaḥ sutó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasīṣṭha; to Pavamāna Soma)

ṽindrasya hárđi somadhānam á viça, ṽsamudrām iva sindhavaḥ,

9.70.9^b; b: 8.6.35^b

ṽjuṣṭo mitráya várunāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, Ved. Myth. i. 316.

9.86.38^a: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhiraṇyavat.

9.86.40^{ed}: 9.83.5^{ed}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-bhr̥ṣṭir jayati (9.83.5, jayasi) çrávo bṛhát.

9.86.44^a, vípaçcite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, aṇçúm rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, çigum rihanti, &c.]

9.87.9^c, pūrvír iṣo bṛhatír jradāno: 6.1.12^c, pūrvír iṣo bṛhatír āreaghāḥ.

9.88.1^a: 7.29.1^a, ayám sóma indra tūbhyām sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, súvīryasya pátayaḥ syāma.

[9.90.3^d, āsālhaḥ sālhvān pñtanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma pñtanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitrāvārūpi; to Pavamāna Soma)

mátsi soma váruram mátsi mitráṁ mátsīndram indo pavamāna víṣṇum,
mátsi çárdho mārutaṁ mátsi deván mátsi mahám indram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyúm iṣṭāye rúdhase ca mátsi mitrávárurā pūyamānaḥ,
mátsi çárdho mārutaṁ mátsi deván mátsi dyāvāpṛthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrávárurā pūyamānaḥ.

[9.91.1^c, dáça svásāro ádhi sāno ávye: 9.92.4^c, dáça svadhábhīr ádhi sāno ávye.]

[9.92.4^b, víçve devás tráya ekādaçāsaḥ: 8.57(Vál.9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhábhīr ádhi sāno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumānti hótā: 9.97.1^d, mitéva sádma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, aṇçúm duhanty ukṣānaṁ giriṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, súvīryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Daivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psārasa indrapānaḥ,
kṛṇvānn apó varṣāyan dyám utemám urór á no varivasyā punānāḥ.

9.97.27^{ab} (Mṛṭka Vasiṣṭha; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psārāse devapānaḥ,
mahāç cid dhí śmāsi hitāḥ samaryé kṛdhí suṣṭhāné ródāsi punānāḥ.

9.96.5^b: 8.36.4^a, janitā divo janitā pṛthivyāḥ.

9.96.6^d, 17^d, sómaḥ pavitram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)
pāri priyāḥ kalāṣe devāvāta indrāya sómo rānyo mādāya,
sahásradhārah gātāvāja indur vāji ná sáptih sámānā jigāti.

9.110.10^c (Tryaruna and Trasadasyu; to Soma Pavamāna)
sómah punāno avyāye vāre ṣiṣur ná krīṇan pāvamāno akṣāḥ,
sahásradhārah gātāvāja indur.

[9.96.16^c, abhi vājam sáptir iva ṣravasyū: 1.61.5^a, asmā id u sáptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)
ṣiṣum jajñānām haryatām mṛjanti ṣumbhānti váhniṁ marúto gaṇéna,
kavir gīrbhīḥ kāvyeṇā kavīḥ sán [sómah pavitram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayaḥ; to Pavamāna Soma)
ṣiṣum jajñānām hāriṁ mṛjanti pavitre sómaṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a
dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt,
Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthā pári kōṣam ārsan: 9.76.5^a, vīṣeva yūthā pári kōṣam
arṣasi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sáttā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ
kalāṣeṣu sīdati.

[9.97.1^d, mitéva sādma paṣumānti hótā: 9.92.6^a, pári sādmeva paṣumānti
hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyān: 4.33.2^c, ād id devānām úpa
sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ: 8.48.2^c, índav indrasya, &c.

9.97.16^d, 19^b, ādhi (19 pári) ṣpūnā dhanva sāno ávye.

[9.97.24^c, dvitā bhuvaḍ rayipāti rayinām: 1.60.4^d; 72.1^c, agnir bhuvaḍ, &c.]

9.97.27^{ab}, evā deva devātāte pavasva mahé soma psārāse devapānāḥ: 9.96.3^{ab},
sā no deva devātāte pavasva mahé soma psārāsa indrapānāḥ.

[9.97.30^c, pitūr ná putrāḥ krátubhir yatānāḥ: 1.68.9, 10^a pitūr ná putrāḥ
krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarin-tamah.

9.97.36^a : 9.68.10^a, evā naḥ soma pariṣicyāmānaḥ.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitāraḥ padajñāḥ.

9.97.40^c, vṛṣā pavitre ādhi sūno āvye : 9.86.3^c, vṛṣā pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, mātṣi (9.97.49^b, abhi) mitrāvāruṇā pūyāmānaḥ.

9.97.42^c : 9.90.5^c, mātṣi çārdho mārutaṁ mātṣi devān.

9.97.44^c, svādasvēndrāya pāvamāna indo : 9.74.9^d, svādasvēndrāya pāvamāna pitāye.

[9.97.46^d, kāmo nā yó devayatām āsarji : 1.190.2^b, sārgo nā, &c.]

9.97.48^d : 1.73.2^a, devó nā yāḥ savitā satyāmanmā.

[9.97.49^d, abhīndraṁ vṛṣaṇaḥ vājrabāhum : 7.23.6^a, evéd indraṁ, &c.]

[9.97.56^b, sómo viçvasya bhūvanasya rāja : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, ví vāram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyam samáyā vāram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahāsrabharṇasam.

9.98.4^b : 1.84.7^b, vāsu mártāya daçuše.

See under 1.45.8^a for other similar pādas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyām indrasya kāmiam.

9.98.10^a : 9.11.8^a ; 10.8.15^a, indrāya sōmanā pātave.

9.99.6^a, sá punāno madāntamaḥ : 9.50.5^a, sá pavasva madāntama.

9.99.6^b : 9.20.6^c, sōmaç camūṣu sīdati.

[9.99.7^a, sá mrjyate sukārmabhiḥ ; 9.70.4^a, sá mrjyāmāno daçābhiḥ sukārmabhiḥ.]

9.99.7^b : 9.3.9^b ; 10.3.6^b, devó devébhyah sūtāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nṛbhīr yató ví nīyase.

9.99.8^{cd} : 9.63.2^{be}, indrāya matsarintamaḥ (or, °maç) camūṣv ā nī sīdasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyām indrasya kāmiam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sōma dvibārhasaṁ rayīm.

9.100.2^d, 8^d, viçvāni dāçūso grhē.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pāvasva soma dhārāyā.

9.100.5^c: 9.1.1^c, indrāya pātave sutāh.

9.100.5^d (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave, pāvasva soma dhārāyā,

9.1.1^b

indrāya pātave sutó, mitrāya várūṇāya ca.

9.1.1^c

10.85.17^b (Suryā Savitri; to Devāh)

suryāyāi devébhyo mitrāya várūṇāya ca,

yé bhūtāsyā prāçetasa idām tébhyo 'karaṁ námāh.

9.100.6^a, pāvasva vājasātamaḥ: 9.43.6^a; 107.23^a, pāvasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mādhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jātām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pāvamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pāvamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata prthivīm cáti jabhriṣe: 9.86.29^c, tvām dyām ca prthivīm cáti jabhriṣe.

[9.101.6^a, sahásradhārah pavate: 9.97.5^b, sahásradhārah pavate mādāya.]

9.101.7^a, ayām puṣā rayir bhágaḥ: 8.31.11^a, áitu puṣā rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sōmaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pāvamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhi; 5.86.2^c, yā páñca carṣaṇír abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyaṁ gātuvíttamāḥ,

mitrūḥ suvānā arepāsaḥ svādhyāḥ svarvīdaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvíttamo devébhyo mādhumattamaḥ,

9.100.6^d

sahásraṁ yāhi pathíbhīh kánikradat.

9.101.12^a: 9.22.3^a, eté putā vipaçcitāh.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyāçirah.

9.101.15^b, ví yás tastāmbha ródasi: 7.86.1^b, ví yás tastāmbha ródasi eid urvī.

9.101.16^a (Prajapati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye údhi tvaci,
kánikradad vṛṣā hárir, indrasyaḥbhy eti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)

eśá syá dhárayā suto 'vyo várebhiḥ pavate madintamaḥ,
krīḷann ūrmīr apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárir: 9.2.6^a, ácikradad vṛṣā hárir.]

9.102.5^b: 1.19.3^b, vígye devāso adruhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yāhvī ṛtāsya mātārā; 9.33.5^b, yāhvīr
ṛtāsya mātārāḥ.

[9.103.2^a, pári várāpy avyáyā: 9.67.4^b; 107.10^b, tiró várāpy, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

pári várāpy avyáyā, góbhir añjāno arṣati,
trī śadhāsthā punānāḥ kṛṇute hárir.

cf. 9.103.2^a

9.107.22^d (Sapta Ṛṣayah; to Pavamāna Soma)

mṛjāno vāre pávamāno avyáye vṛṣáva cakrado vāne,
devānām soma pavamāna niṣkṛtām góbhir añjāno arṣasi.

cf. 9.7.3^b

[9.103.3^a, pári kócam madhuçcútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sutaḥ.

9.103.6^c, vyānaçṭh pávamāno ví dhāvati: 9.37.3^b, pávamāno vi dhāvati.

9.104.1^a: 1.22.8^a, sákhaya á ní śīdata.

9.104.2^a (Parvata Kāva, or others; to Pavamāna Soma)

sám i vatsám ná mātṛbhiḥ srjáta gayasáadhanam,
devāvyām mádam abhi dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvāno ajyate,
devāvīr mádo matúbhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya várūṇāya çántamaḥ: 1.136.4^a, ayām mitráya, &c.]

9.104.6^b, rakṣasām kām eid atriṇam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, índrāya pavate sutāḥ ; 9.62.14^c ; 107.17^a, índrāya pavate mādāḥ.

9.106.3^a : 9.10.1^a, asyéd índro mádeṣy á.

9.106.4^b : 8.91.3^d, índrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cūsmam á bhara svarvídā : 9.29.6^c, dyumántam cūsmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viṣvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamāḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mādhumattamāḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo vīram ví dhāvati ; 9.16.8^c, ávyo vīram ví dhāvati ; 9.74.9^b, ávyo vīram ví pavamāna dhāvati.

[9.106.10^c, ágre vācāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ; 9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, vāne krīñtam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalācāṁ abhí mīlhé śáptir ná vājayúḥ,

ṣpunāno vīcāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayaḥ ; to the same)

sá māmṛje tíro áṇvāni meṣyò mīlhé śáptir ná vājayúḥ,

anumádyāḥ pávamāno manīṣibhiḥ sómo víprebhir íkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punāno vīcāṁ janáyann asiṣyadat : 9.86.33^d, punāno vīcāṁ janáyann úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryatò háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mādhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānāḥ soma dhárāyā.

9.107.4^d : 8.61.6^b, útso deva hiraṇyāyāḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo vīre pári priyāḥ ; 9.50.3^a, ávyo vīre pári priyām.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohaya diví ; 1.7.3^b, á súryam rohaya diví.

9.107.10^b: 9.67.4^b, tīrō vāṣṣany avyāyā.

9.107.11^b: 9.106.12^b, mīlḥé śāptir nā vājayūḥ.

9.107.12^d: 9.66.11^a, śchā kōṣam madhuṣeṭitam.

9.107.14^{ab}: 9.234^{ab}, abhī sōmāsa āyāvaḥ pāvante mādyam mādam.

9.107.14^c, samudrāsyaḍhi viṣṭāpi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrāsyaḍhi viṣṭāpi; 8.34.13^b, samudrāsyaḍhi viṣṭāpaḥ.

9.107.14^d: 9.21.1^a, matsamīsaḥ svarvidah.

9.107.15^b (Sapta Rṣayah; to Pavamāna Soma)
tārat samudrām pāvamāna narmipā rājā devā rtām bṛhāt,
arṣan mitrāsya vāruṇasya dhārmanā prā hinvanā rtām bṛhāt.

9.108.8^d (Ūrdhvasadma an Āṅgīrasa; to the same)
sahāsradhāmān vṛṣabhān payovīdhām priyām devāya janmane.
rtēna yā rtāja to vī vāvī-dhē rājā devā rtām bṛhāt.

9.107.17^a: 9.62.14^c, indrāya pavate mādaḥ; 9.6.7^b; 106.2^b, indrāya pavate
sutāḥ.

9.107.17^d: 9.63.17^a, tām imṛjanty āyāvaḥ.

9.107.21^c, rayīm piṣāṅgaḥ bahulām puruspṛṣham: 9.72.8^d, rayīm piṣāṅgaḥ
bahulām vasmah.

9.107.22^b, vṛṣāva cakrado vāre: 9.7.3^b, vṛṣāva cakradad vāne.

9.107.22^d, gōbhīr aṅjānō arṣasi: 9.103.2^b, gōbhīr aṅjānō arṣati.

9.107.23^a: 9.43.6^a, pāvasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pāvasva vājasātamaḥ.

9.107.24^a: 9.72.8^a, sá tū pāvasva pári púrthivam rājāḥ.

9.107.25^a: 9.63.25^a, pāvamānā arṣksata.

9.107.26^b: 9.30.2^a, indur hiyā nāḥ sotībhīḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛtvā nō ná nirṇijam; 9.86.26^c, gāḥ kṛtvā nō nirṇijam
haryatāḥ kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pāvasva mādhumattamaḥ.

9.108.5^b, āvyo vārebhīḥ pavate madīntamaḥ: 9.101.16^a, āvyo vārebhīḥ pavate.

[9.108.6^d, varmīva dhṛṣṇa vā rṛjuḥ: 8.73.18^a, pūram na dhṛṣṇav, &c.]

9.108.8^d: 9.107.15^b, rājā devā rtām brhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pātave.

9.108.15^c: 9.64.22^b; 108.1^a, pāvasva mādhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sīndhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya vārunāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamo vicakṣaṇāḥ.

9.109.12^a, ciṣum jajñānām hārim mrjanti: 9.96.17^a, ciṣum jajñānām haryatām mrjanti.

9.109.22^b, ertānn ugró riṇānn apāḥ: 8.32.2^c, vādhīd ugró riṇānn apāḥ.

9.110.9^b, imā ca viçvā bhūvanābhi majmānā: 2.17.4^a, ādhā yó viçvā bhūvanābhi majmānā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induh.

9.111.3^c, indram jāitrāya harṣayan: 8.15.13^c, indram jāitrāya harṣaya çacipátim.

9.112.1^c–4^c: 113.1^c–11^c; 114.1^c–4^c, indrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tatra mām amítam kṛdhi.

9.114.4^d (Kaçyapa Mārica; to Soma Pavamāna)

yāt te rājañ chrtām havís téna somābhi rakṣa naḥ,

arātítvā mā nas tārin mó ca naḥ kíñ canāmamad indrāyendo pári srava.

8.91.3^d

Pāda d is almost identical with the refrain, mó sū te kíñ canāmamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām : 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devō devān yajatv agnir ārahan.

10.2.4^a, yād vo vayām pramināma vratāni : 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīḥ sūdam id vārdhanī bhūt,
rākṣā ño agne tānayāni tokā rākṣotā nas tanvō āprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskīd utā no vayodhāḥ,
rāsvā ca naḥ sumaho havyādātīr trāsvotā nas tanvō āprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vīṣaṇo vāsānāḥ sām jagmire mahiṣā ārvatrībhīḥ,
ṛtāsya padām kavāyo nī pānti gūhā nāmāni dadhire parāni.

10.177.2^b (Pataṅga Prāṇapātya ; Mayābhedaḥ)

pataṅgō vācaḥ mānasā bibharti tām gandharvō 'vadaḥ gārbhe antāḥ,
tām dyótamānām svaryām manīṣām ṛtāsya padé kavāyo nī pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyō jajñānō hāvyo babbūtha : 8.96.21^b, sadyō jajñānō hāvyo babbūva.

[10.6.7^c, tām te devāso ānu kētam āyan : 4.26.2^d, māma devāso, &c.]

10.7.2^c : 1.163.7^c, yadā te mārto ānu bhōgam ānaḥ.

[10.7.5^d, vikṣū hōtāraṁ ny āsādayanta : 3.9.9^d = 10.52.6^d, ād id dhōtāraṁ, &c.]

10.7.7^d, trāsvotā nas tanvō āprayuchan : 10.4.7^d, rākṣotā nas, &c.

10.8.1^b : 6.73.1^d, ā rōdasi vīṣabhō roṇavīti.

10.8.1^d, apām upásthe mahiśo vavardha: 10.45.3^d, apām upásthe mahiśā avardhan. Added in proof.

10.9.5^a, īcānā vāryāṇām: 1.5.2^b; 24.3^b, īcānaṁ vāryāṇām; 8.71.13^b, īce yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dṛṣé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaivasvata; to Yami)

nā te sākṣā sakhyāni vaṣṭy etāt sālakṣmā yād viṣurūpā bhāvāti,
mahās putrāso āsurasya vīrā, divo dhartāra urviyā pári khyan. *cf.* 3.53.7^b

10.12.6^b (Havirdhāna Āngi; to Agni)

durmāntv ātrāmṛtasya nāma sālakṣmā yād viṣurūpā bhāvāti,
yamāśya yō manāvate sumāntv āgne tām ṛṣya páhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and *cf.* Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahās putrāso āsurasya vīrāḥ: 3.53.7^b; 10.67.2^b, divās putrāso āsurasya vīrāḥ.]

10.10.5^b: 3.55.19^a, devās tvāṣṭā savitā viçvārūpaḥ.

[10.10.5^c, nákir asya prá minanti vratāni: 1.69.7^a, nákiṣ ṭa etā vratā minanti.]

[10.10.6^b, ká īm dadarça ká ihā prá vocat: 3.54.5^a; 10.129.6^a, kó addhā veda ká ihā prá vocat.]

10.10.6^c, bṛhān mitráśya várūṇasya dhāma: 2.27.7^c, bṛhān mitráśya várūṇasya gārma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári ṣvajate líbujeva vṛkṣám.

10.11.5^b, hótrābhīr agne mānuṣaḥ svadhvarāḥ: 2.2.8^c, hótrābhīr agnir mānuṣaḥ svadhvarāḥ.

10.11.8^b, devī devēṣu yajatā yajatra: 4.56.2^a, devī devébhir yajaté yājatrāiḥ; 7.75.7^b, devī devébhir yajatā yājatrāiḥ.

- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
 ṣrudhī no agne sādane sadhāsthe yuksvā rātham amṛtasya dravitnūm,
 ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāh.
- 10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpā bhāv āti.
- 10.12.9 = 10.11.9.
- 10.14.5^d: 3.35.6^c, asmīn yajñe barhiṣy ā niśādyā.
- 10.14.6^{ed}, tēṣāṃ vayāṃ sumatāu yajñīyānām āpi bhadre sāumanasē syāma:
 3.1.21^{ed}; 3.59.4^{ed}; 6.47.13^{ed} = 10.13.1.7^{ed}, tāsyā vayāṃ sumatāu
 yajñīyasyāpi bhadre sāumanasē syāma.
- 10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.
- [10.14.14^d, dīrghām āyuh prā jīvase: 10.18.6^d, dīrghām āyuh karati jīvase vah.]
 Cf. under 4.12.6 and 8.18.22.
- [10.15.4^d, āthā naḥ ṣām yōr arapō dadhāta: 10.37.11^d, tād asme ṣām yōr arapō
 dadhātana.]
- 10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṣruvantu.
- 10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣāta kārāma.
- 10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
 sarātham turebbhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sū barhiṣi.
- 10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
 svadhāyā mādāyethe.
- [10.16.8^d, tāsmin devī amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devī, &c.]
- 10.17.8^c, āsādyāsmīn barhiṣi mādāyasva: 6.52.13^d, āsādyāsmīn barhiṣi mādāya-
 dhvam; 6.68.11^d, āsādyāsmīn barhiṣi mādāyethām.
- 10.17.9^d, rāyās pōṣaṃ yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās pōṣaṃ yāja-
 māneṣu dhattam; 10.122.8^c, rāyās pōṣaṃ yājamāneṣu dhārāya.
- [10.17.11^c: 3.33.3^d, samānām yōnim ānu saṃcārantaṃ (3.33.3^d, saṃcāranti);
 1.146.3^d, samānām vatsām abhi saṃcāranti.]
- [10.18.6^d, dīrghām āyuh karati jīvase vah: 10.14.14^d, dīrghām āyuh prā jīvase.]
- 10.20.1^{ab} (Vimada Āindra, or others; to Agni)
 bhadrām no āpi vātaya mānaḥ.
- 10.25.1^{ab} (The same; to Soma)
 bhadrām no āpi vātaya māno dākṣam utā krātum,] 49 cf. 9.4.3^a
 ādhā te sakhye āndhaso vi vo mādē rāṇan gūvo nā yāvase vivakṣase,] 49 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, *ProL*, pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, *SBE*. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)
evā te agne vimadō manīṣām ūrjo napād amṛtebhiḥ sajoṣaḥ,
gīra ā vakṣat sumatīr iyānā īṣam ūrjaṁ suksītīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)
evā mahō asura vakṣāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ indram,
sā iyānāḥ karatī svastīm asmā īṣam ūrjaṁ suksītīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāraṁ tvā vṛṇīmahe.

10.21.1^d, çīraṁ pāvakāçociṣaṁ vīvakṣase: 3.9.8^b; 8.43.31^b; 10.2.11^a, çīraṁ
pāvakāçociṣaṁ.

10.21.3^d, viçvā ādhi çriyo dhiṣe vīvakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēṣv īlate: 8.11.1^c, tvām yajñēṣv īdyah.]

[10.21.6^b, āgne prayaty adhivaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēṣv ṛtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çociṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ójo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pībéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)
pībā-pībéd indra çūra sómam, mā riṣanyo vasavāna vásuḥ sán, 2.11.11^a
utā trāyasva grṇatō maghóno mahāç ca rāyō revátas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)
imā brāhmendra túbhyaṁ çañsi dá nṛbhyo nṛṇām çūra çávaḥ,
tébhīr bhava sākṛatur yēṣu cākān utā trāyasva grṇatā utā stín.

10.23.2^b, índro maghāir maghāva vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, úd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām pība: 8.17.1^b, indra sómam pībā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, grēṣṭham no dhehi vāryam vīvakṣase : 3.21.2^d, grēṣṭham no dhehi vāryam.

10.25.1^{ab}, bhadraṁ no āpi vātaya māno dākṣam utā krātum : 10.20.1, bhadraṁ no āpi vātaya mānaḥ (quasi pratika).

[10.25.1^b, māno dākṣam utā krātum : 9.4.3^a, sānā dākṣam, &c.]

10.25.1^d, rāṇan gāvo nā yāvase vīvakṣase : 5.53.16^b, rāṇan gāvo nā yāvase.

10.25.5^d (Vimada Āindra, or others ; to Soma)

tāva tyē soma cāktibhir nikāmāso vy ṛpvire,

gṛtsasya dhīrās tāvaso vī vo māde vrajāṁ gómantam aṇvīnam vīvakṣase.

10.62.7^b (Nabhānediṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujā nīḥ sṛjanta vāghāto vrajāṁ gómantam aṇvīnam,

sahāsraṁ me dādato aṣṭakarnyāḥ ṛgrāvo devēṣv akrata. 8.65.12^c

10.25.7^a : 1.91.8^a, tvāṁ naḥ soma viçvātaḥ.

10.25.7^d, mā no duḥçāṁsa ṛçatā vīvakṣase : 1.23.9^c ; 7.94.7^c, mā no duḥçāṁsa ṛçata ; 2.23.10^c, mā no duḥçāṁso abhidipsīr ṛçata.

10.26.9^d : 8.43.22^c, imāṁ naḥ çṛṇavad dhāvam.

10.27.1^b, yāt sunvatē yājamānāya çikṣam : 8.59 (Vāl. 11).1^d, yāt sunvatē yājamānāya çikṣathah.

10.27.7^d (Vasukra Āindra ; to Indra)

ābhūr v āukṣīr vy ù āyur ānaç dārṣan nū pūrvo āparo nū darṣat,

dvē pavāste pāri tāṁ nā bhūto yō asyā pārē rājaso vivēṣa.

10.187.5^a (Vatsa Āgneya ; to Agni)

yō asyā pārē rājasah çukró agnīr ājāyata, ṛsā naḥ parṣad āti dvīṣah.

çç refrain, 10.187.1^d-5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra ; to Indra)

pattō jagāra pratyāncam atti çṛṣṇā çirah prāti dadhāu vārutham,

āsīna ūrdhvām upāsi kṣipāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Sarisṛkva ; to Agni)

prāty asya çṛṇayo dadṛṇa ekām niyānam bahāvo rāthasah,

bahū yād agne anumārmjāno nyāññ uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{ed}: 3.55.13^{ab}, anyāsya vatsām rihatī mimāya kāya bhuvā nī dadhe dhenūr ūdhaḥ.

[10.27.21^c, grāva id enā parō anyād asti: 10.31.8^a, naitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hī mān tavaśam vardhāyanti divāç ein me brhatā ūttarā dhūh,
purū sahasrā nī çigāmi sākām açatrūm hī mā jānita jajāna.

10.48.4^c (Indra Vāikunṭha; to Indra Vāikunṭha) ,
ahām etām gavyāyam āçvyam paçūm puriṣīnam sāyakenā hiraṇyāyam,
purū sahasrā nī çigāmi dāçūṣe ḷyān mā sōmāsa ukthīno āmandiṣuḥ.
4.42.6^c

10.28.7^c, vādhiṁ vṛtrām vājreṇa mandasānāḥ: 4.17.3^c, vādhiḍ vṛtrām, &c.

10.29.8^a, vy ānaḥ indraḥ pītanāḥ svōjāḥ: 7.20.3^c, vy āsa indraḥ, &c.

[10.30.1^c, mahīm mitrāsya vārunasya dhāsīm: 4.55.7^c, nahī mitrāsya, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu: 1.58.7^b, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13^d, indrāya sōmam sūṣutanī bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sōmam: 2.14.1^a, ādhvaryavo bhāratēndrāya sōmam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset; 1.128.2^b, ṛtāsya pathā nāmasā haviṣmatā;
10.70.2^c, ṛtāsya pathā nāmasā miyēdhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devaḥ)

kiṁ svid vānam kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭataksūḥ,
saṁtasthānē ajāre itāūti āhāni pūrūr usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)
kiṁ svid vānam kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭataksūḥ,
māniṣino mānasā pṛchātēd u tād yād adhyātīṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, ProI., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, naitāvad enā parō anyād asti: 10.27.21^c, grāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapū uvāca, indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuçīṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3^{ab}: 1.105.8^{ed}, mūṣo nā çignā vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rájānañ trāsadasyavam : 8.19.32^c, samrājan trāsadasyavam.]

10.34.8^b (Kavaśa Āilūśa, or Akṣa Māvavat ; Akṣakṣipraçaṁśā ca, Akṣakitava-nindā ca)

tripañcāśāḥ kṛtīti vrāta eṣāñ devā iva savitā satyādharmā,
ugrāśya cin manyāve nā namante rája cid ebhyo náma it kṛoti.

10.139.3^c (Viśvāvasu Devagandharva ; to Surya)

1. ráyo budhnāḥ saṁgāmano vāsūnāñ, viśvā rūpābhi caṣṭe caērbhiḥ,

1.96.0^a

devā iva savitā satyādharmēndro nā tasthau samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyor āva ā vṛṇmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty āgnīm samidhānām imahe.

10.35.6^c, āyukṣātām aṣvīnā tūtujīm rátham : 1.157.1^c, āyukṣātām aṣvīnā yātave rátham.

[10.35.10^c, indrañ mitráñ váruṇaṁ sātāye bhāgam : 10.63.9^c, agnīm mitráñ, &c.]

10.35.11^a : 106.2^a, tá adityā ā gata sarvātātaye.

[10.35.12^c, páṇve tokāya tánayāya jivāse : 3.53.18^c, bālāñ tokāya, &c.]

10.35.13^a, viṣve adyā marūto viśva tūī : 5.43.10^d, viṣve ganta maruto, &c.

[10.35.13^c, viṣve no devā ávasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā ávasā gamann ihā.]

10.35.14^a (Luca Dhānaka ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty āñhaḥ,
yō vo gopīthē nā bhayāśya véda té syāma devāvitaye turāśaḥ.

10.63.14^a (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām çūrasātā maruto hitē dhāne,
prātaryāvāṇaṁ rátham indra sānasīm āriṣyantam ā ruhēmā svastāye.

Cf. 6.66.8^b, maruto yām ávatha vājasātāu.

[10.36.1^b, dyāvākṣāmā váruṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityāñ dyāvāpṛthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām ávo adyā vṛṇmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmāḥ : 10.127.2^c, jyōtiṣā bādhate tāmāḥ.]

[10.37.7^d, jyóg jiváh prátí paçyema sūrya: 10.158.5^b, prátí paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citrām: 2.23.15^d, tād asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tād asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam: 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ūhathuḥ purumitrásya yóṣaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva índrajūtam.

10.39.11^c: 8.22.1^c, yām açvinā suhavā rudravartani.

[10.39.13^d, yuvám çacibhir grasitām amuñcatam: 1.112.8^c, yābhir vārtikām grasitām amuñcatam.]

[10.39.14^b, átaḥsāma bhfgavo ná rátham: 4.16.20^b, bráhmākarma bhfgavo ná rátham.]

10.40.13^c: 8.87.2^c, tá mandasāná mánuso duronā á.

10.41.2^c, víço yéna gáçatho yájvarir narā: 7.69.2^c, víço yéna gachatho deva-yántiḥ.

[10.42.2^c, kóçaṁ ná pūrṇām vásunā nyiṣṭam: 4.20.6^d, udnéva kóçaṁ vásunā nyiṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ ṣareṁāmātiṁ durévām yávēna kṣúḍham puruhūta víçvām,
vayám rájabhiḥ prathamā dhánāny asmākēna vṛjānenā jayēma.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pātu paçcád utóttarasmād ádharād aghāyóḥ,
índraḥ purástād utá madhyató naḥ sákḥā sákhibhyo vāriṇaḥ kṛṇotu.

[10.43.6^b, jánānām dhénā avacákaçad víṣa: 8.32.22^c, dhénā índravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnēr dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agnī)

vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā, ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramāṇ guhā yād vidmā tām ūtsam yāta ājagānthā.

10.84.5^d (Manyu Tāpasa; to Manyu)

viṣeṣakfd indra ivānavabravō smākaṇ manyo adhipā bhavelā,

priyāṇ te nāma sahure gr̥ṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā rōdasi apr̥nāj jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā rōdasi apr̥nā
jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir am̐to ni dhāyi.

10.45.9^c, prā tān naya pratarāṇ vāsyo ācha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tān naya vāsyo ācha.

10.45.10^c: 5.37.5^c, priyāṇ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajāṇ gōmantam uḥjo vī vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvapr̥thivī huvema devā dhattā rayīm asme
suviram.

10.46.2^a: 2.4.2^a, imāṇ vidhānto apām sadhāsthe.

10.46.4^a, mandrāṇ hōtāram uḥjo nāmobhiḥ: 7.10.5^a, mandrāṇ hōtāram uḥjo
yāviṣṭham.

[10.46.10^a, yām tvā devā dadhirē havyavāham: 7.11.4^d; 10.52.3^d, āthā devā
dadhire, &c.]

10.47.1^d—8^d, asmābhyam citrāṇ vīṣaṇam rayīm dah.

10.47.4^b: 6.19.8^b, dhanaspṛtam ṇṇuvāṇsam sudākṣam.

10.48.4^c, purū sahasrā nī ṇṇāmi dāḥṣe: 10.28.6^c, purū sahasrā nī ṇṇāmi sākām.

10.48.4^d, yān mā sōmāso ukthīno āmandiṣuḥ: 4.42.6^c, yān mā sōmāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvan yājamānasya coditā: 1.58.8^c, ṇṇāki bhava yājamā-
nasya, &c.]

[10.50.7^a, yē te vipra brahmakṛtaḥ suté sācū: 7.32.2^a, imé hi te brahmakṛtaḥ, &c.]

[10.50.7^d, mādē sutāsya somyāsyāndhasaḥ: 10.94.8^c, tā ū sutāsya, &c.]

[10.52.2^a, ahām hōtā ny āsdaṁ yājñyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhiré havyavāham.

10.52.5^d, āthemā viçvāḥ pñtanā jayāti : 8.96.7^d, āthemā viçvāḥ pñtanā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñyān.

10.53.2^b, abhi prāyaṁsi sūdhitāni hī khyāt : 6.15.15^a, abhi prāyaṁsi sūdhitāni hī khyāḥ.

10.53.5^b : 7.35.14^d, gōjātā utā yé yajñīyasaḥ.

10.53.5^{cd} : 7.104.23^{cd}, pñthivī naḥ pāñthivāt pātṽ āñhaso 'ntārikṣaṁ divyāt pātṽ asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahī nú te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgāni viçvā.

10.57.3^c : 8.41.2^b, piññām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçē.

10.58.1^{bed}–12^{bed}, máno jagāma dūrakām, tát ta ā vartayamasihá kṣāyāya jivāse.

[10.59.1^a, prá tāry āyuh pratarām náviyaḥ : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na āyuh.]

10.59.1^d–4^d, paratarām sú níññtir jihitam.

10.59.4^b : 6.52.5^b, paçyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sú prá tirā na āyuh : 8.18.22^c, prá sú na āyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, anumate mñlāyā naḥ svastí : 8.48.8^a, sóma rājan mñlāyā naḥ svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtāsya mātārā; 9.33.5^b, yahvīr ṛtāsya mātārāḥ.

10.59.8^{cde}, 9^{def}, 10^{cde}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śū te kiñ canāmamat.

Cf. mó ca naḥ kiñ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmāḥ.

10.60.8^{cde}, 9^{cde}, evā dādihāra te māno jīvātave nā mṛtyāve 'tho ariṣṭātātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyān nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yāt te rēkna ūyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rāksā ca no maghōnaḥ pāhi sūrīn.

10.62.1^{d-4d}, prāti gr̥bhṇīta mānavān sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātārān vi: 6.72.2^d, āprathetaṁ pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvinam: 10.25.5^d, vrajām gómantam açvinān vívaksase.

10.62.7^d: 8.65.12^c, çrāvo devēṣy akrata.

10.62.8^d: 6.45.32^c, sadyó dānīya mánhate.

[10.62.9^d, ví sīndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, br̥hád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yēna devāso amṛtatvām ānaçūḥ.]

10.63.8^b, víçvasya sthātūr jágataç ca mántavaḥ: 6.50.7^d, víçvasya sthātūr jágato jánitriḥ; 7.60.2^c, víçvasya sthātūr jágataç ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várupaṁ sātāye bhágam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá mārto víçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prā prajābhīr jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yām devāso 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Víçve Devāḥ)
evā platéh sūnūr avīr̥dhad vo víçva ādityā adite manīṣī,
içānāso nāro āmartyenāstāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, víçva ādityā adite manīṣī: 6.51.5^c, víçva ādityā adite sajoṣāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathá kavís tuvīrāvān kāyā girā bḥaspátir vāvṛdhate suvr̥ktibhiḥ,
ajā ékapāt suhávebhir íkvabhir áhiḥ ṛṇotu budhnyò hávimani.

10.92.12^b (Çāryāta Mānava ; to Viṣve Devāḥ)

utá syá na uñjām urviyá kavír áhiḥ ṛṇotu budhnyò hávimani,
sūryāmāsā vicárantā divikṣitā dhiyá çamīnahuṣī asyá bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prá vo vāyūm rathayújam púramdhim : 5.41.6^a, prá vo vāyūm rathayújam kṛṇudhvam.

10.64.10^b, tváṣṭa devébhir jánibhiḥ pitá vácaḥ : 6.50.13^c, tváṣṭa devébhir jánibhiḥ sajósāḥ.

10.64.11^a : 1.144.7^b, ranváḥ sám̐dṛṣṭāu pitumān̐ iva kṣáyāḥ.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

ví sū hótṛa viçvam açnoti váryam̐ bḥaspátir arámatih pánīyasi,
grāvā yátra madhuṣúd ucyáte bṛhád ávivaçanta matibhir manīṣīṇaḥ.

10.100.8^c (Duvasyu Vāndana ; to Viṣve Devāḥ)

ápāmivān savitā sāviṣan nyāg váriya id ápa sedhantv ádrayaḥ,
grāvā yátra madhuṣúd ucyáte bṛhád ū sarvátātim áditim̐ vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate bṛhát.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ádityā adite manīṣī : 6.51.5^c, viçva ádityā adite sajósāḥ.

[10.65.1^a, agnir̐ indro váruṇo mitró aryamā : see under 1.36.4^a.]

[10.65.1^c, ádityā víṣṇur marútaḥ svār̐ bṛhát : 10.66.4^b, índravīṣṇū marútaḥ, &c.]

10.65.7^a, divákṣaso agnijihvá ṛtāvṛdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvá ṛtāvṛdhaḥ.

10.65.9^c (Vasukarṇa Vāsuka ; to Viṣve Devāḥ)

parjányāvātā vṛṣabhā purīṣīṇ, endravāyū váruṇo mitró aryamā, cf. 1.36.4^a
devān̐ ádityān̐ áditim̐ havāmahe yé pūrthivāso divyāso apsu yé.

10.66.4^c (The same)

áditir̐ dyāvapr̥thiví ṛtān̐ mahád̐, índravīṣṇū marútaḥ svār̐ bṛhát,

cf. 10.65.1^c

devān̐ ádityān̐ ávase havāmahe vásūn̐ rudrān̐ savitāraṇ̐ sudānsasam̐.

10.65.14^b : 7.35.15^b, mánor yájatra amṛtā ṛtajūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsistho amṛtān vavande yé viṣvā bhūvanābhi pratasthūḥ,
[té no rāsantām urugāyām adyā] yūyām pāta svastibhiḥ sādā naḥ.]

ed: 7.35.15^{ed}; d: refrain, 7.1.20¹ ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.66.3^b: 1.107.2^d; 4.54.6^d, ādityāir no āditih śarma yaṇsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marūtaḥ svār brhāt: 10.65.1^c, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^c, devān ādityān āvase havāmahe: 10.65.9^c, devān ādityān āditih
havāmahe.

10.66.9^b, āpa oṣadhīr vanināni yajñiṇyā: 7.34.25^b = 7.56.25^b, āpa oṣadhīr vanino
juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, ādityā rūdrā
vāsavaḥ sunithāḥ; 7.35.14^a, ādityā rūdrā vāsavo juṣanta (idān
brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita: 2.3.7^a, dāivyā hōtārā prathamā
vidūṣṭarā; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛje; 10.110.7^a,
dāivyā hōtārā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām ānv emi sādhuṇā: 1.124.3^c; 5.80.4^c, ṛtāsya pānthām
ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.67.2^b: 3.53.7^b, divās putrāso āsurasya vīrāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

indro mahnā mahatō arṇavāsya vi mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇāt saptā sīndhūn] devāir dyāvāpṛthivi prāvataḥ naḥ.]

ed c: 4.38.1^c; d: 1.31.8¹

10.111.4^a (Aṣṭradanṣṭra Vairūpa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobhir gṛṇānāḥ,
purūṇi cin nī tatānā rājānsi dādāhā yō dharūṇam satyātata.

10.67.12^c: 4.28.1^c, āhann āhim āriṇāt saptā sīndhūn.

10.67.12^d: 1.31.8^d; 9.69.10^d, devāir dyāvāpṛthivi prāvataḥ naḥ.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghr̥tapriṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bḥaspátir bhinád ádrim vidád gāh.

10.69.7^b, sahásrastariḥ ṣatánitha ḥbhvā : 1.100.12^b, sahásracetāḥ ṣatánitha ḥbhvā.

10.70.2^c, ṛtasya pathā námasā miyédhaḥ : 1.128.2^b, ṛtasya pathā námasā havīṣ-
matā ; 10.31.2^b, ṛtasya pathā námasā vivaset.

[10.70.3^{ab}, ṣaṇvattamám ṛtate dūtyāya havīṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṛtate ajirām dūtyāya havīṣmantāḥ sādām in mānuṣāsah.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Brhaspati Āṅgīrasa ; to Jñāna)

yajñéna vācāḥ padavīyam āyan tām ānv avindann ṣṣiṣu praviṣṭām,

tām ābhṛtyā vy ādadhuḥ purutrā tām saptā rebhā abhī sám navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭrī saṁgāmanī vāsūnām cikitūṣī prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛāṁ bhūry āveṇāyantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.8^d, tām saptā rebhā abhī sám navante : 1.164.3^c, saptā svāsāro abhī sám
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyéva pātya uṇatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantāṁ pṛtanyūn.

[10.74.5^c, ṛbhuḥṣāṇaṁ maghāvānaṁ suvr̥ktīm : 10.104.7^b, sūtēraṇaṁ maghā-
vānaṁ, &c.]

10.75.4^b : 9.77.1^d, vācāṁ arṣanti pāyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te satō mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhanī sacābhūvā : 4.55.3^c, ubhé yāthā no āhanī nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, ār̥c cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ār̥c cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, ār̥c cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hi yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣú : 3.14.5^b, uttānāhastā nāmasopasādyā : 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasi ā viveṇa : 3.61.7^b, vīṣu mahī ródasi ā viveṇa.

[10.80.4^d, agnér dhāmāni vibhṛtā purutrī : 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]

10.80.7^d : 3.1.22^d, āgne māhi drāvīṇam ā yajasva.

10.81.4^{ab} : 10.31.7^{ab}, kīm svid vānaṁ ká u sá vṛkṣá āsa yāto dyāvāpṛthivī niṣṭataksūh.

[10.82.1^d, ād id dyāvāpṛthivī aprathetām : 10.149.2^d, āto dyāvāpṛthivī, &c.]

10.82.5^a (Viṣvakarman Bhāuvana ; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurair yād āsti,

kām svid gārbhaṁ prathamāṁ dadhra āpo yātra devāḥ samāpaṇyanta viṇve.

10.125.8^c (Vāc Āmbhriṇi ; Ātmastuti)

ahām evā vāta iva prā vāmy ārabhamāṇa bhūvanāni viṇvā,

paró divā parā enā pṛthivyāitāvati mahinā sām babhūva.

10.82.6^d : 7.101.4^a, yāsmiṁ viṇvāni bhūvanāni tasthūh.

10.83.2^b, manyūr hótā vāruṇo jātāvedaḥ : 3.5.4^b, mitrō hótā, &c.

[10.83.6^c, mányo vajrīṇa abhī mām ā vavṛtsva : 4.31.4^a, abhī na ā vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jāṅghanāva bhūri.

10.84.5^d, vidmā tām útsam yāta ābabhūtha : 10.45.2^d, . . . yāta ājagāntha.

10.85.17^b : 9.100.5^d, mitráya vāruṇāya ca.

[10.85.18^c, viṇvāny anyó bhūvanābhicāṣṭe : 1.108.1^b ; 7.61.1^c, abhī viṇvāni bhūvanāni caṣṭe ; also 2.35.2^d ; 2.40.5^a, viṇvāny aryó (2.40.5^a, anyó) bhūvanā jājana (2.40.5^a, jājana).]

[10.85.24^a, prā tvā muñcāmi vāruṇasya páçāt : 6.74.4^c, prā no muñcatam vāruṇasya páçāt.]

10.85.39^d, jīvāti çarādaḥ çatām : 7.66.16^c, jīvema çarādaḥ çatām.

10.85.42^b, viṇvam āyur vy āçnutam : 1.93.3^d, viṇvam āyur vy āçnavat ; 8.31.8^b, viṇvam āyur vy āçnutah.

10.85.43^d, 44^d : 7.54.1^d, çām no bhava dvipāde çām cátuṣpade : 6.74.1^d, çām no bhutam dvipāde, &c. ; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c—23^c, viṇvasmād indra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^o, indrásomā duṣkṛte mām sugám bhūt.]

[10.86.15^o, manthás ta indra sám hrdé: 8.82.3^o, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antará sakthyā káprt.

10.86.16^d, 17^b, niṣedúṣo vijñmbhate.

10.87.1^d: 1.98.2^d, sá no dívā sá riṣáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yátudhānān.

10.87.21^a, paçcát purástad adharád údaktát: 7.104.19^o, práktad ápaktad adharád údaktát.

[10.87.23^o, ágne tigména çocíṣā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, aviḥ svār abhavaj jāté agnáu.

[10.88.16^d, áprayuchan tarāṇir bhrájamānaḥ: 7.63.4^b, dūrēarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇā tāmāṁsi tvíṣyā jaghāna: 9.66.24^c, kṛṣṇā tāmāṁsi jāñghanat.

10.89.8^o, prá yé mitráśya váruṇasya dhāma: 4.5.4^o, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^o.

[10.89.14^d, prthivyaḥ apfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfk prthivyāh.]

[10.89.15^a, çatrúyánto abhi yé nas tatasré: 4.50.2^b, bḥaspate abhi, &c.]

10.89.15^o (Reṇu Vaiçvāmitra; to Indra)

çatrúyánto abhi yé nas tatasré, máhi vrádhanta ogaṇāsa indra, ~~cf.~~ cf. 10.89.1^a
andhénāmítrās tāmāsā sacantām sujyotiṣo aktávas tán abhi ŷyuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amíṣām cittām pratilobháyanti gṛhāṇāṅgāny apve párehi,
abhi préhi nir daha hṛtsú çókāir andhénāmítrās tāmāsā sacantām.

10.89.17^b, vidyāma sumatinām návanām: 1.4.3^b, vidyāma sumatinām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vástor ávasā gṛṇánto viçvāmítrā (6.25.9^d, bhará-dvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^o, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmad yajñát sarvahútah.

10.90.16 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmāyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyēva pātya uçatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sōmaprsthāya vedhāse : 8.43.11^b, sōmaprsthāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4ⁿ.]

10.92.7^b : 4.41.6^b, sūro dñçike vřṣanaç ca pāuṇsyē.

10.92.12^b : 10.64.4^d, áhiḥ çrnotu budhnyò hávmani.

[10.93.1^a, máhi dyāvaprthivi bhūtam urvī : 6.68.4^d, dyáuç ca prthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amftasya mandráḥ : 1.122.11^b, çrótā rájāno amftasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sárātayah.

10.93.6^c, maháh sá rāyá èsate : 1.149.1ⁿ, maháh sá rāyá èsate pátir dán.

10.93.11^c, sáda páhy abhiṣṭaye : 1.129.9^c, sáda páhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭví grāvāṇah sukṛtaḥ sukrtyāyā : 3.60.3^d, viṣṭví çámibhiḥ sukṛtaḥ sukrtyāyā.

[10.94.8^c, tá u sutásya somyásyándhasah : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, indráya çuṣám hárivantam arcata : 1.9.10^c, indráya çuṣám arcati ; 10.133.1^b, indráya çuṣám arcata.

[10.96.13^d, satrá vřṣaṇ jāthára á vřṣasva : 1.104.9^c, uruvyácā jāthára, &c.]

10.97.4^d, 8^d, átmānam táva pūruṣa.

10.97.18^c, 19^b, yá oṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyái sám datta viryam.

10.99.12^d : 10.20.10^d, iṣam ūrjam suksitīm viçvam ábhāḥ.

10.100.1^d—11^d, á sarvátatim áditīm vřṇmahe.

10.100.8^c : 10.64.15^c, grāvā yátra madhuśúḍ ucyáte brhát.

[10.100.9^b, viçvā dvēsāṁsi sanutār yuyota : 2.29.2^b, yuyām dvēsāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnīm uśāsam ea devīm.

10.101.9^{a1} : 4.41.5^{a1}, sū no duhiyad yāvaseva gatvī sahāśradhārā pāyasā mahī gāuḥ ; 10.133.7^d, sahāśradhārā pāyasā mahī gāuḥ.

10.103.4^d, asmākam edhy avitā rāthanām : 7.32.11^c, asmākam bodhy avitā rāthanām.

10.103.12^d : 10.89.15^c andhēnāmītrās tāmasā sacantām.

10.104.6^a, ūpa brāhmāṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.

10.104.6^d, dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sūtēraṇām maghāvāṇām suvṛktīm : 10.74.5^c, ṛbhukṣāṇām maghā-vāṇām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gōbhir āçvebhir vāsuhir nyīṣṭaḥ : 7.90.6^b, gōbhir āçvebhir vāsuhir hīraṇyāiḥ.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāryaḥ.

10.110.7^a, dāivyā hōtārā prathamā suvācā : 2.3.7^a, dāivyā hōtārā prathamā vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje ; 10.66.13^a, dāivyā hōtārā prathamā purōhitā.

10.110.11^b, agnir devānām abhavat purogāḥ : 3.2.8^d, agnir devānām abhavat purōhitaḥ ; 10.150.4^a, agnir devō devānām abhavat purōhitaḥ.

10.111.4^a : 10.67.12^a, indro mahnā mahatō arṇavāsyā.

10.111.5^b, viçvā veda sāvanā hānti çūṣṇam : 3.31.8^b, viçvā veda jānimā hānti çūṣṇam.

10.111.9^a : 4.17.1^d, sṛjāḥ sindhuḥr āhinā jagrasānān.

[10.112.1^c, hārsasva hāntave çūra çātrūn : 6.44.17^a, enā māndānō jahi çūra çātrūn.]

[10.112.8^{ab}, prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, pāreṣu yā gūhyeṣu vratēṣu.

10.115.2^b, sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.

10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvīm stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

10.116.5^b: 4.4.5^c, āva sthirā tanuhi yātujñām.

10.116.7^c, túbhyaṁ suto maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ suto maghavan túbhyam ābhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr ilényo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanāḥ.

10.118.7^c, gopā ṛtāsyā dīdhi: 3.10.2^c, gopā ṛtāsyā dīdhi své dāme.

10.118.9^c: 5.14.2^c, yājīṣṭhaṁ mānuṣe jāne.

10.119.1^c–13^c, kuvīt sómasyāpām iti.

10.119.2^b, 3^a, ūn mā pītā ayaṁsata.

10.119.13^b, devébhyo havyavāhanāḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca víçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çávasā vardháyanti ca: 5.11.5^d, ā pṛṇanti çávasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya haviṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pátayo rayīṇām.

10.122.3^d, yás ta ānaṭ samídha tám juṣasva: 6.1.9^b, yás ta ānaṭ samídha havyádātīm.

10.122.4^a: 5.11.4^a, yajñāsya ketūm prathamām puróhitam.

10.122.7^b, dutām kṛṇvāná ayajanta mānuṣāḥ: 5.3.8^b, dutām kṛṇvāná ayajanta havyāḥ.

10.122.8^c, rāyás pōṣaṁ yājamāneṣu dhāraya: 8.59(Val.11).7^b, rāyás pōṣaṁ yājamāneṣu dhattam; 10.17.9^d, rāyás pōṣaṁ yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, ūrdhvó gandharvó ādhi náke asthāt.

10.123.7^{cd}, vāsāno átkam surabhīm dṛçé kām svār ṇa náma janata priyāni: 6.29.3^{cd}, vāsāno átkam surabhīm dṛçé kām svār ṇa nṛtav isiró babhūtha.

10.123.8^c, bhānūḥ ṣukreṇa ṣociṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukreṇa ṣociṣā vy
adyānt.

10.125.3^c, tām mā devā vy ādadhuh purutrā : 10.71.3^c, tām ābhṛtyā vy ādadhuh
purutrā.

10.125.6^b (Vāc Āmbhṛṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,

ahām jānūya samādaṁ kṛṇomy ahām dyāvapṛthivī ā viveḥa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād āṣastim āpa durmatīm hann āthā karad yājamānāya ṣām yōh.]

~~refrain~~, 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā pṛthivyā.

10.126.1^a, ná tām ānho ná duritām : 2.23.5^a, ná tām ānho na duritām kṛtaḥ
canā ; 8.19.6^c, ná tām ānho devākṛtān kṛtaḥ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātha (ādityāso yád ímahe
āti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātho
yád ímahe.

10.126.8 = 4.12.6.

10.127.1^c, víḡvā ādhi ṣṛīyo 'dhita : 2.8.5^c, víḡvā ādhi ṣṛīyo dadhe ; 10.21.3^d, víḡvā
ādhi ṣṛīyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣā bādhatē tāmāḥ : 10.37.4^a, yéna sūrya jyótiṣā bādhasē tāmāḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stómam : 1.114.9^a, ūpa te stómān paṇupā
ivākaram.]

[10.128.8^d, índra mā no rīriṣo mā parā dāḥ : 1.104.8^a, mā no vadhir índra mā
parā dāḥ.]

10.129.6^a : 3.54.5^a, kó addhā veda ká ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índram sakhyāya viprā aṇvāyānto víṣṇaṁ
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛīkó bhavatu viçvāvedāḥ: 4.1.20^d, sumṛīkó bhavatu jātāvedāḥ.

10.131.6^d = 6.47.12^d: 4.51.10^d; 9.89.7^d; 9.5.5^d, suvīryasya pātīyaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab}: 3.1.21^{cd}; 59.4^{cd}, tāsya vayāni sumatāu yajñīyasyāpi bhadre sāumanasē syāma: 10.14.6^{cd}, tēṣāṃ vayāni sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

10.131.7^d = 6.47.13^d, āric cid dvēṣaḥ sanutār yuyota: 7.58.6^c, āric cid dvēṣo vṛṣaṇo yuyota: 10.77.6^d, āric cid dvēṣaḥ sanutār yuyota.

10.133.1^b, indrāya çuṣām arcata: 1.9.10^c, indrāya çuṣām arcati: 10.96.2, indrāya çuṣām hārivantam arcata.

10.133.1^{fg}—3^{fg}, 4^{ef}—6^{ef}, nābhantūm anyakēṣāṃ jyākā ādhi dhānvasu.

10.133.2^c, açatrūr indra jajñise: 1.102.8^d, açatrūr indra janūṣā sanād asi; 8.21.13^b, ānāpir indra janūṣā sanād asi.

10.133.2^d, viçvaṃ puṣyasi vāryam: 1.89.9^b; 5.6.6^b, viçvaṃ puṣyanti vāryam.

[10.133.3^b, aryó naçanta no dhīyaḥ: 9.79.1^d, aryó naçanta sāniçanta no dhīyaḥ.]

10.133.4^c (Sudās Pājavana; to Indra)

yó na indrābhīto jāno vṛkāyūr ādideçati,

adhaspadām tám īm kṛdhi vibādhó asi sāsahír nābhantūm anyakēṣāṃ jyākā
ādhi dhānvasu. refrain, 10.133.1^{fg} ff.

10.134.2^c (Mādhātār Yāuvanaçva; to Indra)

áva sma durhapāyató mātasya tanuhi sthirām,

adhaspadām tám īm kṛdhi yó asmān ādideçati, devī jānītry ajrjanad
bhadrá jānītry ajrjanat. d: 9.52.4^c; ef: refrain, 10.134.1^{ef}—6^{ef}

10.133.6^a: 3.41.7^a; 7.31.4^a, vayām indra tvāyāvāḥ.

10.133.6^b, sakhitvām ā rabhāmahe: 9.61.4^c; 65.9^c, sakhitvām ā vṛṇīmahe.

10.133.7^d, sahāsradhārā pāyasā mahī gāuḥ: see under 10.101.9^{cd}.

10.134.1^d: 3.10.1^b, samrūjam carṣaṇīmām.

10.134.1^{ef}—6^{ef}, devī jānītry ajrjanad bhadrá jānītry ajrjanat.

10.134.2^c: 10.133.4^c, adhaspadām tám īm kṛdhi.

10.134.2^d: 9.52.4^c, yó asmān ādideçati.

10.134.3^d: 8.61.5^b, indra viṣvābhīr utībhīḥ; 8.12.5^c, indra viṣvābhīr utībhīr
vavākṣitha; 8.32.12^c, indro viṣvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr utībhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṁgámano vásūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyám utá yán ná vidmá.

[10.140.2^d, pṛṇákṣi ródasi ubhé: 8.64.4^c, óbhé pṛṇāsi ródasi.]

10.140.3^b: 8.60.4^d, mándasva dhítībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, grútkarṇam sapráthastamam tvā girá: 1.45.7^c, grútkarṇam saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gr̥bhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bḥhaspátim.

10.141.6^b, bráhma yajñám ca vardhaya: 1.10.4^d, indra yajñám ca vardhaya.

[10.142.4^c, yadá te vāto anuvāti ṣocīḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti
ṣocīḥ; 4.7.10^b, yád asya vāto anuvāti ṣocīḥ.]

10.142.5^d, nyāññ uttānām anvēṣi bhūmim: 10.27.13^d, nyāññ uttānām ánv eti
bhūmim.

10.147.4^d, makṣú sá vājam bharate dhánā nḥbhīḥ: 1.64.13^c, árvadbhīr vājam,
&c.; 2.26.3^c, sá putráir vājam, &c.

10.148.2^b: 2.11.4^d, dāsir víḥaḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitám gūhyam gūḥám apsu.

10.148.4^d, utá trāyasva gr̥natá utá stín: 10.22.15^c, utá trāyasva gr̥nató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetām: 10.82.1^d, ád id dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanah.

10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām vāco jujusāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

10.150.4^a, agnir devó devānām abhavat puróhitaḥ: 3.2.8, agnir devānām abhavat puróhitaḥ; 10.110.11^b, agnir devānām abhavat purogāḥ.

10.152.3^a, ví rākṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, váriyo yavayā vadhām: 1.5.10^c, ícāno yavayā vadhām.]

[10.153.2^c, tvám vṛṣan vṛśéd asi: 8.33.10^a, satyām itthá vṛśéd asi; 9.64.2^c, satyām vṛṣan vṛśéd asi.]

10.153.3^b, vy āntárikṣam atiraḥ: 8.14.7^a, vy āntárikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ cīcāna ójasā.

10.153.5^a: 8.98.2^a, tvám indrābhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasāpaḥ: 1.179.2^a, yé cid dhī pūrva ṛtasāpa āsan.

[10.156.3^b, pṛthum gómantam açvīnam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvīnam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohaya divi; 1.7.3^b, á súryam rohayad divi.

10.157.5^b: 1.168.9^d, ád it svadhām iṣírām páry apaçyan.

10.158.5^a: 1.82.3^a, susamṛdṣam tvā vayām.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çaci Pāulomī; Atmastuti) =

10.174.4 (Abhivarta Āngirasa; Rajñah stutih)

yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.

idām tád akri devā asapatná (10.174.4, asapatnáḥ) kilābhavam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, indra má tvā yajamānāso anyé ní rīraman túbhyam imé sutāsaḥ: see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantaḥ: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, āmivā yás te gárbhām durpāmā yónim açāye: 10.162.2^{ab}, yás te gárbhām āmivā durpāmā yónim açāye.

10.162.3^d—6^d, tám itó nāçayāmasi.

10.163.5^{cd}, 6^{cd}, yāksmañ sārvasmād ātmānas tām idām ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi: 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāismādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspāde: 6.74.1^d, çām no bhūtañ divi-
pāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rāja: 3.46.2^c; 6.36.4^d, éko viçvasya, &c.;
5.83.3^c, téna viçvasya, &c.; 9.97.56^b, sōmo viçvasya, &c.]

10.169.2^d, tábhyah parjanya máhi çárma yacha: 5.83.1^d, sá nah parjanya máhi
çárma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyótiṣā svār āgachō rocanām divāh.

[10.171.3^a, tvām tyām indra mārtyam: 5.35.5^a, tvām tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvām dhruvēṇa haviṣā.

10.174.4 = 10.159.4 (except asaptnāh in 10.174.4 for asaptnā in 10.159.4).

10.175.1^b, 4^b, devāh suvatu dhármanā.

10.175.2^b: 8.18.10^b, āpa sedhata durmatim.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudré antāh kavāyo ví cakṣate: 1.159.4^d, samudré antāh kavāyah
suditāyah.]

10.177.2^d, ṛtāsya padé kavāyo ní pānti: 10.5.2^c, ṛtāsya padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre: 4.23.10^c, ṛtāya pṛthvī bahulé
gābhīre.]

10.178.3^{abc}, sadyāç cid yāh çavasā pañca kṛṣṭīh sūrya iva jyótiṣāpās tatāna,
sahasrasāh çatasā asya rāñhiḥ: 4.38.10^{abc}, ā dadhikrāh çavasā pañca
kṛṣṭīh sūrya iva jyótiṣāpās tatāna, sahasrasāh çatasā vājy ārvā.

10.180.2^c: 1.154.2^b, mrgó ná bhīmāh kucaró giriṣṭhāh.

10.181.1^c–3^c, dhātūr dyūtānāt savitúç ca viṣṇoh.

10.182.1^{cd}–3^{cd}, kṣipád āçastim āpa durmatim hann āthā karad yājamānāya
çām yōh.

10.182.3^b, brahmadviṣaḥ ṣārave hāntavā u : 10.125.6^b, brahmadviṣe ṣārave hāntavā u.

10.183.1^c, ihā prajāṃ ihā rayiṃ rārāṇaḥ : 4.36.9^a, ihā prajāṃ ihā rayiṃ rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitnām : 7.98.1^b, juhótana vṛṣabhāya kṣitnām.]

10.187.1^c–5^c, sá naḥ paṣad áti dviṣaḥ.

[10.187.3^b, vīṣā ṣukrēṇa ṣocīṣā : agnīḥ ṣukrēṇa, &c. ; see under 1.12.12.]

10.187.4^{ab} : 3.62.9^{ab}, yó víṣvābhī vipácyati bhúvanā sám ca pácyati.

10.187.5^a, yó asyá pāré rájasah : 10.27.7^d, yó asyá páre rájaso víveṣa.

[10.188.1^b, áṣvaṃ hinota vājīnam : 9.62.18^c, hárīṃ hinota vājīnam.]

10.188.1^c : 1.13.7^c ; 8.65.6^c, idám no barhīr āsāde.

[10.191.1^b, ágne víṣvāny aryá á : 9.61.11^a, ená víṣvāny aryá á.]

[10.191.1^d, sá no vásūny á bhara : 8.93.29^a, sá no víṣvāny á bhara.]